

ONE-HUNDRED AND SECOND
ANNUAL
CONFERENCE

OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS



Held in the Tabernacle
SALT LAKE CITY, UTAH

April 8, 9, 10, 1932

*With a Full Report of All
the Discourses*



Published by the
Church of Jesus Christ of Latter-day Saints
Salt Lake City, Utah

A Thrilling Story of **CENTURY ONE OF CHURCH HISTORY**

HERE is a new story of "Mormonism," told with a completeness and charm that will thrill Latter-day Saints with a pride of achievement and at the same time win the admiration of the critic, be he friend or foe. In a **COMPREHENSIVE HISTORY OF THE CHURCH**, B. H. Roberts has done a masterful piece of research and has set down the record of Century One—1830 to 1930—in a brilliant appraisal of momentous events. The reader with a sentimental interest will be fascinated with this narrative of truth stranger than fiction; the reader who approaches the new work with the critical vision of the historian will find it fair in statement, authentic in fact, copious in detail and sound in judgment.

A **COMPREHENSIVE HISTORY OF THE CHURCH** was written by Elder Roberts at the instance of the First Presidency of the Church, with a commission to make it exhaustively complete, from the remotest beginnings to the close of the Centennial Conference of April 6, 1930. The final volume ends with an account of the Conference itself, making the history technically inclusive of all that happened in Century One of the organized existence of the Church. Thus it is a fitting commemoration of one hundred years of struggle and achievement.

This monumental work is not to be confused with any former history, journal or chronicle. Though its nucleus is the history of "Mormonism" published a few years ago in **AMERICANA**, running serially for six years through that magazine, yet this History is **NEW**—new in its wealth of material, new in method of treatment and new in its physical representation of the book maker's art.

Cash Price \$30.00

For further information address your inquiry to

Deseret Book Company

44 East on South Temple Street

Salt Lake City, Utah

One Hundred and Second Annual Conference of the Church of Jesus Christ of Latter-day Saints

The One Hundred and Second Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, Utah, Friday, Saturday, and Sunday, April 8, 9, and 10, 1932.

The proceedings of the general sessions of the Conference were broadcast by radio over Station KSL of Salt Lake City, for the benefit of the general public.

GENERAL AUTHORITIES OF THE CHURCH PRESENT

Of the First Presidency: Heber J. Grant and Anthony W. Ivins.*

Of the Council of the Twelve Apostles: Rudger Clawson,† George Albert Smith, George F. Richards, David O. McKay, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards,‡ Melvin J. Ballard,§ and Joseph F. Merrill.

Presiding Patriarch:||

Of the First Council of Seventy: Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells,†† Charles H. Hart, Levi Edgar Young, and Antoine R. Ivins.

Of the Presiding Bishopric: Sylvester Q. Cannon, David A. Smith, and John Wells.

OFFICERS AND OTHER AUTHORITIES PRESENT

Church Historian and Recorder: Joseph Fielding Smith, and the following assistants: Andrew Jenson, Brigham H. Roberts, and A. William Lund.

Presidents of Stakes and their counselors and high councilors from the various Stakes of Zion.

Patriarchs, Bishops of Wards and their counselors, and numerous high priests, seventies and elders, from all parts of the Church.

Members of the Church Board of Education, and general, stake and ward officers of the auxiliary organizations.

Mission Presidents: James H. Moyle, Eastern States; George S. Romney, Northern States; Arthur Welling, North Central States; Samuel O. Bennion, Central States; Miles L. Jones, East Central States;

*Charles W. Nibley, Second Counselor in the First Presidency, died December 11, 1931.

†Reed Smoot was absent in Washington, D. C.

‡Richard R. Lyman was absent in California.

§John A. Widtsoe was absent, presiding over the European Mission.

||Hyrum G. Smith, Presiding Patriarch of the Church, died Feb. 4, 1932.

††Joseph W. McMurrin was absent, account of illness.

Charles A. Callis, Southern States; Charles E. Rowan, Jr., Texas; Elias S. Woodruff, Western States; William R. Sloan, Northwestern States; John V. Bluth, Canada; Antoine R. Ivins, Mexico; Alonzo A. Hinckley, California; Levi Edgar Young, Temple Block, Salt Lake City, Utah.

FIRST DAY

MORNING MEETING

The opening session of the Conference commenced promptly at 10 o'clock, Friday morning, April 8th, at which time the great Tabernacle auditorium and galleries were almost completely filled with people who had assembled from all parts of the Church.

President Heber J. Grant presided and called the Conference to order by announcing the opening hymn, "Now let us rejoice in the day of salvation," which was sung by the congregation.

Elder Willard Young offered the opening prayer.

Sister Edith Grant Young sang a solo "The City four square."

PRESIDENT HEBER J. GRANT

I rejoice exceedingly in having the opportunity of again meeting with the Latter-day Saints in General Conference.

It has been customary for many years in the opening of these conferences to give a statement regarding the expenditures in the various stakes of Zion, and for other purposes.

The expenditures by the Church for the year 1931 are as follows:

Stake and Ward Purposes:

There has been returned from the tithes to the stakes and wards for the construction of ward and stake meeting houses	\$ 545,630.69
For ward maintenance expenses	647,194.36
For stake maintenance expenses	254,025.41
	\$1,446,850.46

Education:

Expended for the maintenance of Church school system..\$ 751,200.28

Temples:

Expended for the construction, maintenance, and operation of temples 201,833.50

Charities:

For the care of the worthy poor and other charitable purposes, including hospital treatment 224,556.38

Missions:

For the maintenance and operation of all the missions, and

for the erection of places of worship and other build-
ings in the missions 757,126.76

Total \$3,381,567.38

which has been taken from the tithes and other Church
funds and returned by the Trustee-in-Trust to the
Saints for the maintenance and operation of the stakes
and wards for the maintenance and operation of
Church schools and Temples, for charities and mission
activities.

Other Charities:

In addition to charities paid from the tithes as before
named, there has also been disbursed the fast offerings,
other charities, and assistance rendered by the Relief
Society in the sum of \$455,423.46, which amount,
added to the \$224,556.38 paid from the tithes, makes
the total, charity assistance rendered by the Church. . \$ 679,979.84

There has been collected by the various wards of the Church
and paid to missionaries to assist in their maintenance 66,783.90

MEMBERS SPEND MILLION

Undoubtedly there has been expended by the people themselves,
in sending missionaries out into the world and taking care of them
while there, considerably more than one million dollars.

STATISTICS AND OTHER DATA COMPILED FROM THE ANNUAL REPORTS FOR THE YEAR 1931

We have at the present time: Stakes of Zion, 104; wards, 934;
Independent branches, 70; Dependent branches, 35; total wards and
branches in the stakes of Zion, 1,039; missions, 30; mission branches,
860; districts, 266.

CHURCH GROWTH

Children blessed and entered on the records of the Church in the
stakes and missions 19,804

Children baptized in the stakes and missions 15,283

Converts baptized and entered on the records of the stakes and
missions 7,596

Number of long-term missionaries from Zion, December 31, 1931 1,627

Number of short-term missionaries from Zion, December 31, 1931 30

Number of local missionaries 46

Total number of missionaries on foreign missions..... 1,703

Number engaged in missionary work in stakes 1,151

Total missionaries 2,854

Number of missionaries who received training at the Missionary

Home 601

Persons recommended to the temples from the stakes..... 72,152

SOCIAL STATISTICS

Birth rate, 29 per thousand.

Marriage rate, 12.8 per thousand.

Death rate, 6.6 per thousand.

Families owning their own homes, 65.2 per cent.

HOME OWNING URGED

Our records show that in years gone by over 75 per cent of the people owned their own homes. There is a spiritual growth always when people own their own homes. The owning of a home creates a spirit of loyalty to the Church and also, really, to the government. It is illustrated somewhat in an incident that I heard regarding a nobleman in France who was very wealthy. His butler, who drew a large salary, attended socialistic meetings. The nobleman noticed that the butler had discontinued attending these meetings and asked the reason.

Said he: "At the last meeting a report was made of how much per capita everybody would receive when all of the wealth was appropriated and distributed, and already I have more in the savings bank than would come to me."

It cured him completely.

CHANGES IN STAKE AND MISSION OFFICERS SINCE LAST
OCTOBER CONFERENCE*Stake President Appointed:*

John B. Reed appointed president of the San Luis stake to succeed James P. Jensen.

New Mission Presidents:

James H. Douglas appointed president of the British mission to succeed A. William Lund.

Alonzo A. Hinckley appointed president of the California mission to succeed Joseph W. McMurrin.

Clarence H. Tingey appointed president of the Australian mission to succeed Leonidas D. Mecham, acting-president.

Gustave W. Forsberg appointed president of the Swedish mission to succeed Gideon N. Hulterstrom.

New Wards Organized:

Torrence ward, Los Angeles stake.

Farmington ward, Young stake.

Caliente ward, Moapa stake.

New Independent Branches:

Alameda branch, San Francisco stake.

Hayward branch, San Francisco stake.

General Authorities Who Have Passed Away:

Charles W. Nibley, 2nd counselor in the First Presidency.

Hyrum G. Smith, Presiding Patriarch of the Church.

Bishops Who Have Passed Away:

Adrian Schipper, Elmhurst ward, San Francisco stake.

S. J. Lindsay, Taylorsville ward, Cottonwood stake.

John M. Grow, Middleton ward, Ogden stake.

LAUDS THOSE DEAD

I am sure that those of us who had the opportunity of attending the funeral of President Charles W. Nibley felt very grateful for the remarkable spirit that was present and for the very splendid tributes that were paid to him. I had that privilege and I rejoice in the spirit of the occasion, and in the excellent remarks.

I regret that I was in the East at the time of the funeral of the Patriarch. But from what I have read of the services I am very pleased indeed with the tributes paid to him.

In addition to these officials of the Church whose names I have read, who have passed away during the time since our last Conference, the editor of the *Improvement Era*, and former president of Liberty stake of Zion, Brother Hugh J. Cannon, has also passed away. Brother Cannon presided over the Swiss and German mission many years ago when I was president of the European mission.

He subsequently returned to Germany and Switzerland and fulfilled a third mission, he having been there originally as a young missionary, not presiding. Brother Cannon, as you are all aware, filled a mission with Brother David O. McKay, taking a trip around the world, visiting all the missions of the Church, I believe, with the exception of South Africa. I rejoice in the splendid record that Brother Hugh J. Cannon made in every Church position that he occupied. He was a man of God, a man worthy of the respect and admiration of all people.

RECEIVES LETTER

I received this morning a letter from Brother Robert I. Burton, president of Mount Ogden stake. Among other things he says:

"The Gospel of Jesus Christ is the source of the greatest comfort and joy to me, and I never tire of its message. Attendance at the Conference thrills and stimulates me more than I am able to tell. I count it as one of the great blessings of my life, that I have been permitted to become personally acquainted with you and other General Authorities of the Church and to labor with you in a humble way in the great cause of our Heavenly Father. I know of the cleanness and purity of your life, and I am filled with righteous indignation when I read such scurrilous attacks as are made against you in a little four page sheet recently issued. It seems to me that something should be done with men who send such slanderous vilifications through the mail."

MALICIOUS COMMUNICATIONS

I received the sheet to which he refers and it found its place in the waste basket. I did not read a word of it. When men have so lived that they are unworthy to be in the Church and are cast out, they are wasting their time sending me printed matter or written matter. The

waste basket is large and capable of holding all such communications. It is a little disappointing in one sense not to take action against pre-meditated falsifiers.

I am tempted to ask the government to prosecute the people who use the mails to circulate malicious falsehoods. But there is something about the fact that when you handle a smoky, sooty stove-pipe you get your hands soiled, and it is a question whether such lies are worthy of any consideration.

DENIES CHARGES

In all my travels I have never paid any attention to a certain Lulu Shepherd, perhaps the greatest female liar who ever drew the breath of life. I cannot help but wish that some of her falsehoods were true. In a synopsis of one of her lectures in Brooklyn, she is reported to have said I owned Union Pacific and other railroad preferred stocks and bonds amounting to one hundred million dollars, and I did not have a dollar of such securities. I could wish I had the millions of dollars' worth of stocks and bonds for which she gave me credit. In this lecture she is reported to have named nine states of the Union that I controlled politically, and to have said that no man could be the president of the United States without my consent. The states as I remember were Colorado, Utah, Idaho, Montana, Washington, Oregon, Arizona, Nevada and New Mexico. Instead of controlling those states I did not know the names of the governors of any of them except Idaho and Arizona, and of course our own state. And I do not know that I would have known personally the governor of Idaho if the president of the United States at that time—Warren G. Harding—had not introduced me to him when he came into the President's car as I was riding up to Idaho Falls and Pocatello—not as a guest of the President, but as a guest of the vice president and general manager of the Oregon Short Line Railroad company in his private car.

"MORMONS" LAUDED

I do not know that I would have known the Governor of Arizona were it not for the fact that we had had a convention of governors here at the Capitol and Governor Campbell was one of those who did us the honor of calling at our office. When I met him I shook hands with him and said:

"Governor, I heard a very interesting story regarding a statement made by your predecessor. It was that among the best of the citizens of Arizona in early days were the 'Mormon' pioneers, and that in one particular the 'Mormons' were being robbed out of a share of the public funds of Arizona. They were losing from twenty-five hundred to three thousand per cent of their share of the criminal taxes; as they were entitled to have, in proportion to their number, twenty-five or thirty inmates in the state penitentiary, and had but one. When I went to Arizona I mentioned this fact in a meeting in St. Johns, and the District Judge arose and said: 'That one has since been pardoned.'"

The Governor smiled and said: "Mr. Grant, that is correct. He was pardoned."

INTEGRITY PLEASES

I rejoice in the integrity of the Latter-day Saints, I rejoice in the absolute honesty of the men who have held positions as the General Authorities in this Church, the falsehoods of any human being to the contrary notwithstanding.

I rejoice in the fact that when I was in England I carried a letter from non-"Mormon" bankers in Salt Lake City vouching for me as a gentleman of unquestioned integrity and honesty, and from bankers in San Francisco, Chicago and New York, containing the same kind of recommendation. I remember calling on a newspaper that had published seven to ten columns, I am sure, of vile misrepresentations about us, carrying with me a letter of introduction from the shipping firm with whom we had done business for over sixty years, not only vouching for my honesty and integrity, but for that of every president of the European mission during that period. And yet the assistant editor of the paper positively refused to publish one word of refutation. I pleaded with him to no avail.

ANSWERS EDITOR

I walked to the door, turned and said:

"By-the-way, my letter was not to you. It was to the editor. The boy who came down stairs announced that the editor was absent but that the assistant editor, Mr. Robinson, would receive me. Is your name Robinson?"

"Yes."

"Do you know Phil Robinson?"

"Why everybody knows Phil Robinson."

I said: "Was he the correspondent of the London Daily Telegraph during the Boer War, one of the two greatest [and I emphasized "greatest" because his paper was not one of the two] newspapers in Great Britain?"

"He was."

"And would you believe anything that Phil Robinson said?"

"I would."

"Is he editing the Court and Society Journal here in London?"

"He is."

CHALLENGES PROOF

"Seeing that you believe anything this gentleman says, buy his book entitled 'Sinners and Saints,' it will cost you two shillings, and you will find that everything you have published in your paper about the 'Mormons' is a lie pure and simple. Phil Robinson traveled from Idaho in the north to Arizona in the south, through all of our settlements, with the late John Henry Smith, and he met our people, and you will find if you will read his book that you have published a lot of falsehoods. I

defy you to get a letter of introduction vouching for the honesty of any person who has furnished you the information that has been printed in your paper against us, and I have in my valise letters from bankers in Utah and from bankers in New York, Chicago and San Francisco, vouching for my honesty, and I brand your publication as false."

"Well," he said, "you surprise me, that Phil Robinson would vouch for your people."

ASKS FOR HALF COLUMN

"Oh," I said, "you are not the first person that has been surprised when he ran up against the 'Mormon' question."

He said, "Write us a half column."

I said, "Small favors thankfully received; large ones in proportion. Seven to ten columns of misrepresentations and a half column of refutation. You shall have it within the next two hours."

He received it all right and kept it thirty or sixty days and returned it with the usual printed slip that I have seen very often: "The editor regrets that he cannot find space for the enclosed manuscript, which is returned."

ATTITUDE CHANGES

What a change has come about! Today reporters attend our meetings in all parts of the British Isles and make fair reports of everything that goes on. Three whole years in England without one single line of refutation in any newspaper when I presided there. The wonderful work accomplished by Brother Talmage, and that is being accomplished by Brother Widtsoe, in getting us before the public honestly and fairly, in our missions in Europe, has filled my heart with joy and gratitude.

SEVENTY-FIFTH BIRTHDAY CELEBRATED

It may not be out of place today for me to make a few remarks that are personal in their nature. I never expected when I was a young man to live to announce that I had celebrated my seventy-fifth birthday. I often said in my youth that if I could live twenty-five per cent longer than my father who died when he was forty, I would be perfectly satisfied with life, which would be until I was fifty years of age. Today I have lived fifty per cent longer than that, and to be perfectly frank with you, I am not quite satisfied with life now, but would like to live a little longer.

THANKFUL FOR HEALTH

I rejoice in what I have seen in the seventy-five years of my life. It may sound a little egotistical, but few men reach the age of seventy-five years in perfect vigor of health of body and mind, and I desire in this Conference to express to my Heavenly Father and to the people composing the Church of Jesus Christ of Latter-day Saints, my gratitude for this vigor of body and of mind, and for the health that I possess. I am grateful, beyond all of my ability to express my gratitude, for the prayers and the faith and the good will of the Latter-day Saints.

APPRECIATIVE OF LOVE AND CONFIDENCE OF SAINTS

There is nothing in the world, I am sure, that a man should value so highly as the love of those with whom he is associated, and I appreciate very greatly the love and confidence of the Latter-day Saints and of the officers of the Church. That this has been extended to me fills my heart with gratitude beyond all my ability to express it, and the blessings that have come to me from my Heavenly Father and the honors that have come to me in being permitted to stand here representing his Son Jesus Christ in the restored Gospel, fill my heart to overflowing.

FAITH IN THE GOSPEL

I am grateful beyond expression that from the time I was a boy of fifteen, and entered the office of a non-member of the Church—working for non-members of the Church from then until just before I was twenty, when I went into business for myself—I am grateful that I have never found anything at home or abroad, in all these sixty years, that has in the slightest degree lessened my faith in the Gospel of Jesus Christ.

But, on the contrary, I have been constantly finding additional evidences of the divinity of the work in which you and I are engaged. This is a source of the keenest gratification to me. Evidences of the divinity of the work have come to me from time to time, some of them very strong.

STRANGE EVIDENCE

I have often mentioned it in public, that while I was being entertained at a dinner in London by one of the managers of the great New York Life Insurance Company I met a gentleman who had been connected with the British Legation in Constantinople and who had spent years in the Holy Land. He had been to America a number of times. I spent the evening, after dinner, chatting with him because of his remarkable experiences and the interesting things he had to say. Finally he said to me:

"Mr. Grant, do you know that I ran across the most inexplicable thing of my life the last time I visited Canada. I went way up into the northern wilds of Canada, beyond all civilization, visiting with those heathen Indians. I found among them the exact pattern, woven in colored beads, of Holy Land rugs, and in no other part of the world that I have visited have I seen any rugs of the same pattern as those oriental rugs in the Holy Land, and in some sections certain patterns have come down for hundreds, almost thousands of years, in one family. They have no fabrics up among those Indians with which to do weaving, but they had the exact patterns, yet they had never heard of Jerusalem, and it is the most inexplicable thing of my life."

I said: "That is very easy to a Mormon. Have you ever heard of the Book of Mormon?"

"No."

"I will send you a copy. It is the Bible, so to speak, of the American Indians, their sacred history, and you will find that the forefathers

of the American Indians and other peoples who have been on this continent came from Jerusalem."

He said: "What! That explains the inexplicable."

Now that may not be counted by some as much of a straw of evidence, but to my mind it is a very great evidence regarding the divine authenticity of the Book of Mormon.

INTIMATE WITH BRIGHAM YOUNG

I am grateful to bear witness to this audience that from the time I was a little child not more than five, I am sure, until the day of his death, when I was nearly twenty-one, I was very intimate with Brigham Young; that when the bell would ring for family prayers, quite frequently I would run through our back lot across through Brother George A. Smith's lot and across the street, and kneel down in President Brigham Young's home at family prayers.

I knew him intimately, as I say, from the time I was five or six years of age. I was born where the Z. C. M. I. store now stands. Father's lot was 165 feet front by 330 feet deep, the lot just like it on the south was occupied by Edward Hunter, and a lot of the same size on the north was occupied by Daniel H. Wells, two of as God-fearing, kind, splendid men as ever drew the breath of life. I grew up under their tutorship to a certain extent.

RECALLS LAST INTERVIEW

The last interview I had with Brigham Young was on the very day he was taken sick. I met him coming out of his office with a cape on his arm and I said:

"President Young, I was elected yesterday the assistant cashier of Zion's Savings Bank, and I have been told this morning that I must give a bond of twenty-five thousand dollars to vouch for my honesty. It occurs to me that it would be very appropriate and a nice thing for the president of the bank to sign the bond of the assistant cashier."

He smiled and said: "Heber, I have had a very strenuous day. I am just going for a ride. I shall be glad to sign the bond. I do not see how I could get out of it because I said so many good things about you in the directors' meeting yesterday, (or the day before, I have forgotten which) about your integrity and honesty and favoring you for this job; and if I refuse to sign your bond now, the directors would say, 'What did you say all those good things about him for if you are afraid to sign his bond?'"

He came home, was taken sick and passed away. I am sure, from my own experience and all of the symptoms that were published in the paper, he died of appendicitis. During all those years of my acquaintance with him, fully fifteen, I learned to love and respect him as a man of God, a man of great ability.

GREATNESS RECOGNIZED

I remember saying to the vice president of a great bank with hundreds of millions of dollars, that the day would come when Brigham

Young would be acknowledged as one of the greatest pioneers and colonizers who ever lived.

He said: "Why say the day will come? No man who knows anything of the accomplishments of Brigham Young but what could say the day has come."

WANTED LARGE STATE

Do you know that all this trouble about the Hoover dam and the division of water never would have come about if we had got all that President Young tried to get.

All that he asked for when he knocked for admission into the Union as the State of Deseret was all of Utah, fully one-half of Colorado, a little patch down in New Mexico so as to take in the San Juan River, all of Arizona, Nevada as far as the Sierra Nevada Mountains, Idaho way up into the north, and one-third of what is now California.

Los Angeles and that whole section would have been included. Every drop of water that goes into the Hoover dam would have been in the State of Deseret. Texas would not have been in it for size. This shows the great capacity of the man. He sent scouts into the various sections of the country, realizing as he did that irrigation was what was going to count, through the inspiration of the Lord, in this country, and he arranged to get all of the watershed of the Colorado River.

LAUDS PREDECESSORS

As you all know I was chosen as one of the Apostles during the administration of John Taylor, a God-fearing, inspirational man. I can vouch absolutely from my intimate association with him from the day I was made an Apostle, two years after he became the president, to the day of his death, for the inspiration of the living God that came to him and the nobility and uprightness of his life.

I can say the same of Wilford Woodruff during his administration, and of Lorenzo Snow. I can say the same thing of President Joseph F. Smith, than whom I am sure no man has lived more in the hearts of the Latter-day Saints from the days of the Prophet Joseph to his day as the president of the Church. I rejoice in my knowledge of the integrity of their lives, their honesty, and their devotion to God, and that the first and foremost thing with them was to labor for the Gospel and the spread of truth upon the earth.

LETTER PLEASES

I rejoice in a letter that I received from the general manager of one of the greatest life insurance companies in the world when I was made an Apostle. He said:

"I owe an apology, Heber, to your fourteen associates in the Presidency and Apostles. I have always thought they were a designing lot, that they were getting rich because of the religious enthusiasm and the ignorance of the people of your Church, gathering in their tithes, etc. But now that you are one of the fifteen, I apologize to the other fourteen. If they were not honest and upright men they would not dare invite you

into their councils, because if there were anything crooked you would give the whole thing away. I know you are fundamentally honest from the crown of your head to the soles of your feet."

No truer statement was ever made by mortal man than that by Josh Billings: "Never judge a man by his relatives, he cannot help them, they are crowded upon him; but judge him by the company he keeps, because he picks his own."

PAISED BY MILLIONAIRE

I met a millionaire on the street—the late David Wood—the next morning after Anthony W. Ivins was made an Apostle, and he said:

"Hold on, Grant, don't walk so fast. I want to tell you something. I am glad you are running your Mormon Church just to suit me. If you had come down to my office yesterday and said, 'Dave Wood, you have lived among this people for twenty-five years; you have been a friend of the 'Mormons' not only in the United States but in foreign lands; you have spoken well of them; you have a 'Mormon' bishop managing your business in Idaho—now I have been told to come down here, as you have met the leading men of the Church from Canada on the north to Mexico on the south, to say that the Apostles want to express their gratitude for your friendship, and we will let you name the very best man to fill the vacancy in the quorum of Apostles,'—do you know, Grant, I would not have batted an eye or taken a breath, but I would have just hollered, 'Ivins.' I am glad you are running your Church to suit me. Good day."

REJOICES IN GOOD WILL

I rejoice in the good will of those who know us. I have said many times that a man who so lived that those who knew him best, loved him most, and whom God loved, was entitled to be crowned with the wreath of success although he might die in poverty; and I do know that the Lord has seen fit to love, and did love and did inspire all of my predecessors.

I am happy in the good will that exists, I believe, for this people. Not only in the United States, but wherever I go today I am treated with respect. When I think of going to Kansas City some years ago and there speaking before the Knife and Fork club which is claimed to be the second greatest dinner club in the United States, and speaking on the accomplishments of the Latter-day Saints for a full hour—the other speakers, one of them the president of a great university, being limited to thirty minutes—and I being advertised as the guest of the evening, and receiving applause, and then being invited to come back again and speak before the Chamber of Commerce in Kansas City, my heart is filled with gratitude. Where was this? It was within ten miles of Independence, from which place the Latter-day Saints had been expelled under an exterminating order of the acting-governor of the state.

EARLY PERSECUTIONS

I have been reading again lately the wonderful record of the Missouri persecutions and the fall of Nauvoo, by Elder Brigham H. Roberts,

and as I think of those terrible things that happened—imprisonment, the sentence of death passed upon the Prophet, the Patriarch and others; the murders at Haun's Mill; the battle at Crooked River; the driving out of the remnant of the Saints from Nauvoo in the dead of winter and their crossing the river on the ice—when I think of all these things that the early Saints had to endure, it seems to me that this depression is a good deal in the nature of a flea-bite in comparison.

QUOTES POEM

I see the time has expired. You will pardon me for being personal, but you know they say when a person gets beyond 75 years of age he cannot talk about anybody but himself, and likes to deal in reminiscences, that he has no thought for the future. I want to quote a few lines entitled "Age" and say that they are my sentiments, although not original with me:

"Age is a quality of mind;
If your dreams you've left behind,
If hope is cold;
If you no longer look ahead,
If your ambitions' fires are dead—
Then you are old.

"But if from life you take the best,
And if in life you keep the zest,
If love you hold;
No matter how the years go by,
No matter how the birthdays fly—
You are not old."

I do hold love for the Latter-day Saints. I do love my God, and I do love the Gospel of Jesus Christ. I hope to accomplish more in the next five years of my life than I have accomplished during any previous five years. May the Lord help us one and all to be loyal and true to the Gospel of Jesus Christ, is my humble prayer, and I ask it in the name of Jesus Christ. Amen.

The congregation sang the hymn, "We thank thee, O God, for a prophet."

PRESIDENT HEBER J. GRANT

In nearly all of our Conferences we have been obliged to limit the time allotted to our mission presidents to five or six minutes each. We are going to start this Conference by giving the mission presidents ten minutes each.

ELDER CHARLES A. CALLIS*President of the Southern States Mission*

When our beloved President was speaking, these words of the Lord came to me: "And thy people shall never be turned against thee by the testimony of traitors." This is a continuing promise, fulfilled in the life and administration of every President of the Church.

We are thankful for President Grant. His seventy-five years have

been blessings to the people of God and to all the people among whom he has moved.

One of the most comforting and sustaining thoughts and influences in our lives is the love that the Lord Jesus Christ has for us. I believe that in these dark hours of gloom and trouble he weeps, because of the distress that exists among the children of men. And what shall separate us from the love of Christ? Shall tribulation? No.

The testimony that Jesus is the Christ is the precious heritage of every faithful Latter-day Saint. How is this testimony secured?

"This doth not spring from earthly soil,
Nor from its wisdom grow;
'Tis not evoked by student's toil,
Though years hath crowned with snow."

This testimony comes through obedience to the principles and ordinances of the Gospel. The Lord says:

"Therefore, in the ordinances thereof, the power of godliness is manifest.

"And without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh."

A vision may grow dim with the flight of years, but the companionship and testimony of the Holy Ghost, that sustaining power that forever abides with the faithful children of God, no length of time can dim; no length of time can silence the voice which says: "This is the way; walk ye therein." No length of time can extinguish the lamp which is a light to our feet and a guide to our path. The testimony of the Spirit is clearest and strongest when we live close to God.

The gift of the Holy Ghost is the spirit of revelation. This gift is enjoyed by the missionaries in their fields of labor, those splendid young men and young women whose sacrifice is sacred in the sight of God. Their loyalty to God and the Church leaders cannot be questioned. It is as firm as the rock of ages. These missionaries love their leaders. They are guided by that spirit of revelation which the Lord grants unto them for guidance in their own fields of labor, but not for the direction of the work of those who are in other parts of the vineyard.

I testify unto you that as Moses possessed the spirit of revelation which enabled him to bring the children of Israel through the Red Sea on dry ground, so the spirit of revelation, the presence, the companionship, the guidance of the Holy Ghost is with our leaders, and they are leading us by that spirit. If we will follow them they will bring us through this mortal probation, into the celestial kingdom of God, therein to be the sons and daughters of our Heavenly Father and joint heirs with Jesus Christ.

God bless our leaders. They are inspired of God, and we will follow them, with our Father's help, for he will bless the man who sustains those who preside over him. No man who has the gift of the Holy Ghost will ever be found criticising the oracles of God, entertaining a spirit of rebellion against them, or refusing to follow in their footsteps.

This is my testimony, and I bear it in the fear of God and in humility of soul, and in the name of the Lord Jesus Christ. Amen.

ELDER SAMUEL O. BENNION*President of the Central States Mission*

I am very happy, my dear brethren and sisters, to be in attendance at this Conference. It has been my privilege for a good many years, as a representative of the Central States mission to attend the Conferences of this Church, and these Conferences have always been a great source of inspiration to me. They have been to me, in part, a guide during the time I have been in the mission field. The instruction and doctrine that come from the leaders of this Church are inspiring and when reproduced in the different magazines of the Church have been encouraging and beneficial when I reviewed them later in the mission field.

I am not at all alarmed over the attacks that are being made upon the President and the leaders of this Church. It has always been the heritage of the Lord's anointed from the very beginning of time, that men who have held the authority of God in the earth have been subject to criticism and attack by men and women who are not well informed and who have wicked intentions.

There are individuals, who because of their own transgressions, have ever found fault and criticised and persecuted our leaders from the days of the Prophet Joseph Smith until now.

Often we find the more bitter enemies coming from within the Church membership. If such individuals ever had a testimony of the Gospel of Jesus Christ they have forfeited their right to it, and as a result they do not apparently recognize the gravity of the position they take and the attack they make upon the leaders of the Church.

People who slander have never hindered the growth of the Church in the least, but my observation has been that it has increased the faith of those who are diligent in the work of the Lord.

In my experience during the time I have lived in Missouri, in a period of twenty-five years, I have been able to observe that those leaders who were faithful in the discharge of their duty have made history that has always established faith among the children of men; while those who fought the work of God in the early history of the Church, departed from the truth and were thus disloyal in their conduct, not only destroyed their own possibilities, but I have never found the descendants of those who fought the work of God, from then until now, to be faithful in the work of God. On the contrary, I have found them to be generally bitter enemies of the Lord's work. Those who stood by the Prophet Joseph Smith and Brigham Young and the rest of the Presidents and leaders of the Church from then until this present time, their descendants are found generally faithful and active and true to the trust in the organizations of the Church. The leaders of the Church have established the word of the Lord in the earth as instruments in his hands and will stand as witnesses for God, while those who oppose the authority of God in the earth will not have such a record.

Most all of the places where the Church settled in Missouri and other places nearby are practically deserted. Places where once in-

dustrious men and women of this Church were building great centers in that land and where everything pointed to greater industries and activities are now found to be almost desolate.

One has only to make observation in these valleys of the mountains to recognize where the authority of the Lord Jesus Christ is vested. Those places in Missouri where the people once lived are nothing to compare with these cities and settlements in the valleys of the mountains. Any one who makes a study of the growth and development of the Church membership can readily observe that the life and light of the Gospel of Jesus Christ is found in the present membership of this Church.

It has been an inspiration to have known President Grant these many years. I have been closely acquainted with him. To me, he has been as a father. I knew his predecessor, President Joseph F. Smith; he was as a father to me as well. They have been men that have guided me in many, many things with which a mission president has to deal in the mission field, and I know they are men of God.

I have known the Apostles in this Church from the beginning of my ministry in 1904 until the present time. I have traveled with most of them in the mission field. They are men of great inspiration and power, and my testimony to the world is that these men are of God and that they are entrusted with the authority of the Lord Jesus Christ in the earth. They will stand in the presence of our Eternal Father as his witnesses some day, to give testimony concerning the lives of men with whom they have lived.

I know that men live after this life. I know that President Joseph F. Smith lives and that President Charles W. Nibley lives. I have seen them in my dreams since they have left us, and they are counseling in wisdom at the present time.

I know that these leaders of the Church who sit on this stand are examples to all people with whom they come in contact.

I listened to President Grant deliver a speech in Kansas City some years ago before the Knife and Fork club. Two hundred and fifty people at least were in attendance. He gave one of the most inspirational sermons I have ever heard. Men who were on the program to talk that night gave him as much of their time as he wanted.

I heard President Ivins speak in a Boy Scout meeting in St. Louis and his was an inspirational and instructive address. I saw a man there who counted his money by the millions, yield his time to President Ivins. No finer tributes could be paid to these leaders of ours than were paid by those people who were not of our faith in the places where these two brethren were entertained at that time, and I know that men do have faith in the leaders of this Church.

There are thousands of men and women in the world who love the truth and there are many of them who are searching for it earnestly. There are many preparing themselves to receive the Gospel. I know this is the work of God,—that this is his Church, that his priesthood is the governing power in the earth, and that the leaders in this Church,

with President Grant who presides at this time, hold their offices with authority.

Ours is an individual responsibility. I bear this testimony to you and close with the words of William Ernest Henley, the poet:

It matters not how strait the gate,
How charged with punishment the scroll,
I am the master of my fate;
I am the captain of my soul.

And this is the condition of every man and woman in the world. I pray the Lord to bless us in the name of Jesus. Amen.

ELDER WM. R. SLOAN

President of the Northwestern States Mission

To face this body of representative men and women of the Church is indeed an inspiration, and to bear witness of this great work that we are engaged in, my brethren and sisters, is a joy unspeakable.

I have rejoiced in my acquaintance with the leadership of this Church. I am thrilled beyond all words of expression for this acquaintance with them and bear witness that they are men of integrity and men of God.

Last summer it was our pleasure to visit Alaska. We took the inland route, and you who have enjoyed that wonderful voyage know that the channels you go through, in many cases, are very narrow. One evening the pilot invited Sister Sloan and myself into the pilot room. As we sailed along the narrow channel he pointed out to us and said, "I want you people to note that just on the opposite side, on the right side of the boat [and the boat was moving very slowly] a few feet underneath the water, about eight or ten feet from the vessel, there is a great ledge of rock. Many a ship has struck the same and been sunk." Oh, it was a wonderful feeling of security and safety to know that we were under the leadership of a pilot who knew the course the ship was sailing.

So it is an inspiration to know in this Church that God is at the helm, and that his servants are inspired, directed and led by his influence. Zion is growing. Let the world say what it will, do what it may, yet this work will go on and on unto a perfect day.

The Apostle Paul in II Timothy, chapter 3, verses 1 to 5, said of these times:

"This know also, that in the last days perilous times shall come.

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

"Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

"Traitors, heady, highminded, lovers of pleasures more than lovers of God;

"Having a form of godliness, but denying the power thereof; from such turn away."

I admonish you, my brethren and sisters that this is a day that demands the best that is within us. God demands service of us and loyalty to his priesthood. Let us give it.

I rejoice in my ministry in the Northwestern States mission. We have a wonderful mission. I believe our people are imbued with the spirit of the Gospel, so much so that they are trying to live it. I am happy to report that the tithes of the mission for the past year show a substantial increase over the previous year, and that the tithes for the first quarter of this year exceed the corresponding period of a year ago.

We do a lot of good things up there, and God has blessed us. The honest tithe-payer and the men and women who observe the Word of Wisdom are being blessed, and it is an evidence of his promise unto his children.

Last evening another blessed privilege was enjoyed by our returned missionaries. We made a call six months ago that our returned missionaries should enlarge their scope of activity, and we called our brethren and sisters who have filled missions and are now at home to all unite and go to the temple and there assist in extending blessings to the thousands and millions of people who are unable to help themselves. Oh, the thrill that came to my soul, and I sat almost speechless, as I met five hundred returned missionaries, their wives, and friends—all in the temple to do this splendid work, vicarious work for our kindred dead.

This is God's work. I bear this witness. I give my allegiance, my brethren and sisters, to the men who preside over this Church. I love them.

God bless you, I pray in the name of Jesus Christ. Amen.

ELDER ELIAS S. WOODRUFF

President of the Western States Mission

What a glorious privilege every Latter-day Saint enjoys through membership in this Church! The Holy Ghost, which emanates from the presence of the Father, and fills the limits of space, is available to every one who will seek it, and is particularly the heritage of the Saints who have earned the right to enjoy it by obedience to the ordinances of the Gospel.

We are told that in the latter days false prophets shall arise, who might confuse some as to whether they were true or false. But the Savior said: "By their fruits ye shall know them," and in our judgment, we only need to apply that measuring rule to ascertain whether men are true or false servants of God. And greater than that, let us apply the rule to ourselves. The fruits of the Spirit, if they are enjoyed by you and by me, are love, joy and peace. When you have within your heart a burning desire to love your brethren and sisters, and particularly those who preside over you and direct the affairs of this Church, you may know that that is the influence of the Holy Ghost.

If there is happiness and peace in your heart, as expressed in the joy of your life, you may likewise know that you are influenced by the Holy Ghost; and if you have peace and love within your soul, then you know that you are in the line of your duty. If you are disturbed in your hearts, if you are angry with your brethren, if you allow yourselves to

criticise them, you are not happy, you are not at peace, there is no joy in your soul.

What a glorious thing it is, brethren and sisters, to have this wonderful key by which to measure ourselves! I pray the Lord will bless his Saints, that they may always keep that in their hearts. I try, as far as I am able, to keep that message in the minds of the people in the mission where I labor, that they may be a happy people, that they may be a loyal and a lovable people, that they may enjoy the gift of that spirit which enriches the souls of men.

I bear you my testimony that the Lord pours out his Spirit upon us in great power, that we feel its blessing, and that the hearts of the Saints rejoice in the testimony of the missionaries, and in their own testimonies, as they meet together to worship the Lord. They do sustain the First Presidency, the Twelve, and the other General Authorities of the Church. They sustain them in their hearts and in their souls. They sustain them by their actions. They pay their tithes and their offerings. They say their prayers. They attend their meetings. They strive to gain an understanding of the Gospel and continually improve in knowledge, to increase their testimonies. The Spirit burns in their hearts, and when we meet together we have some glorious meetings—not large meetings, of course, but we have small gatherings of Saints in our district and branch conferences, in which the souls of the people overflow with joy and happiness, and with love of each other.

I believe I can say truthfully that there is peace and harmony existing almost without exception throughout the mission. The missionaries themselves are rendering faithful service. They are making their sacrifices, trying to curtail their expenses according to the incomes of their parents who are so distressed at home; trying to realize that the sacrifice of the parents is a wonderful thing; and they wish to make their parents feel that they appreciate it, and are trying to fit themselves to the conditions.

You may be assured that so far as the Western States mission is concerned, your children, your sons and daughters laboring there, are all in good health, all in good habits. They are prayerful; they are humble; they are diligent in their work; and the Lord is blessing them greatly. His power is manifest among us, and we can testify continuously to his loving kindness and blessing.

May God bless you. May God bless the work of the Church everywhere, and above all, his chosen servants who preside over it, and that we may follow their example and have the influence of the Holy Spirit to dwell in our hearts. I humbly pray, in the name of Jesus. Amen.

ELDER MILES L. JONES

President of the East Central States Mission

I am very thankful, my brethren and sisters, to be able to report progress in the East Central States mission, in which I have had the honor and privilege of laboring during the past three years. I am very

pleased to state that the missionaries are enjoying good health, with the exception of one, who has been confined to his home for some little time, but he will soon be out again and be able to carry on his work. From time to time as I meet the missionaries who have returned home, I find that they have the missionary spirit with them still, and every one of them exclaims: "I wish that I were able to go back again and take up the work where I left off."

President Grant has referred, this morning, to some opposition. If I recall right the scriptures say: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake . . . for so persecuted they the prophets which were before you."

Persecution always has been, and perhaps always will be the heritage of God's people in the earth. I sometimes wonder if the change is almost too much, when I consider that today in practically all walks of life, and among all classes of people, we find those who are willing to listen to the message that we have, and to give consideration to it.

I am very pleased to state that men of influence and women of influence, with whom we come in contact today, are giving consideration to the teachings of the Church of Jesus Christ of Latter-day Saints, and are agreeing with our teachings. So I am wondering if there is a little lull at the present time. But nevertheless, we are pressing on in the work, and as I hear those people express themselves it fills my heart with joy and thanksgiving to my Heavenly Father for the progress that is coming, especially in the East Central States mission; and from all reports, from all of the other missions.

During the past year four hundred and eleven honest souls have entered the waters of baptism in the East Central States mission; and since the first of the year more, in proportion, have been baptized than in the previous year. The outlook for the coming season is very encouraging indeed.

It may be that some who are under the sound of my voice today, both of the seen as well as the unseen audience, are earnestly seeking after truth, but have not as yet put themselves in a position to receive a testimony of the divinity of this great latter-day work. If there should be such, let me say to you, as I have said upon other occasions, that if you will go into your chambers by yourself, and there kneel down and pour out your soul to the Lord in humble prayer, he will not turn you aside, but he will cause a feeling to come into your soul that will bear witness to you of the divinity of this great latter-day work; and by following the admonition that will come to you, and complying with the commandments of the Lord, you, with us, may rejoice in the knowledge of this great latter-day work.

I rejoice in the testimony that I have, because I do know as I know that I live that God lives, that Jesus Christ is the Savior and Redeemer of the world, and that the Prophet Joseph Smith was the instrument in the hands of the Lord, raised up in this day and age of the world, for the purpose of establishing his work upon the earth for the last time,

which will never more be thrown down nor given to another people, but will stand unto the end.

I know that President Heber J. Grant and those who have preceded him as prophets and presidents of the Church are men of God, and that President Grant today is God's mouthpiece upon the earth; and if we follow his admonition and teachings God will bless us and prepare us for every emergency in life and for every calling that may come to us.

God bless you, my brethren and sisters, I pray, in the name of Jesus Christ. Amen.

ELDER A. WILLIAM LUND

Former President of the British Mission

I trust, my brethren and sisters, that I may have the Spirit of the Lord to direct my remarks. It is indeed a pleasure for me to be in your midst once again, and to report the splendid condition of the British mission.

I bring to you the greetings of President and Sister Widtsoe, and of President and Sister Douglas. They asked me, as I left, that if I were permitted to speak at Conference, to extend to the Saints assembled their good wishes and their blessings. They are doing a wonderful work in that land. The Lord is blessing them in all of their labors.

The Saints throughout the British mission are a wonderful people. They are imbued with the Spirit of God, and are trying to live the Gospel of Jesus Christ. The Elders are a splendid group of young men. I am pleased to report that in all of my missionary experience the greatest joy that came to my heart was to see the Spirit of God take hold of these young men, these boys, so to speak, and make men out of them. As they studied the scripture, as they prayed to God for his help, I could see them grow in the Gospel of Jesus Christ. I could see the testimony of the truthfulness of this work rest upon them. As they stood in the halls and upon the street corners, it brought joy to my heart to listen to them bear testimony that Joseph Smith was a prophet of God, that this work had been restored by him, and that he had given his life as a testimony of its truthfulness.

I rejoice in the testimony that I have that this is the Church of Jesus Christ; that within it is the power of everlasting life: that the priesthood of God has been restored through the Prophet Joseph Smith to men in this age of the world, and that the keys of this priesthood are vested in the President of this Church at the present time. I am reminded that on one occasion, at a time when a number of the disciples were leaving the Master, the Savior asked his apostles this question. "Will ye also go away?" Then Peter answered, "Lord to whom shall we go? Thou hast the words of eternal life."

So I ask, my brethren and sisters, if we should turn from the Church of Jesus Christ of Latter-day Saints, where would we go, for in this Church, and only in this Church, are the words of eternal life. Here is the power or priesthood which makes the Gospel the power of God

unto salvation. The priesthood is here; and when men go about reviling the President of the Church they revile the Church to which I belong. I resent it, because I know in my heart that this is the Church of God; that these men who stand at the head of this Church are inspired of God, are our leaders, and have the words of eternal life.

I rejoice in the testimony that has been given to me that God lives, that Jesus Christ is the Redeemer of mankind, and that through him and only through him can eternal life come unto the children of men.

In the British mission we have established priesthood and genealogical classes, and have all the auxiliaries. I rejoice to report to you that they are doing splendidly in their work. We have 6,640 members of the Church who are divided into 16 districts containing 74 branches. There were, at the end of 1931, 68 Relief Societies, 71 Sunday Schools, 71 Mutuals and 37 Primaries. The Saints rejoice in the privilege of having a patriarch in their midst. Brother Wallis is doing a good work among the people. I am happy to report that last year we had two hundred and forty-five baptisms in that mission. It may seem only a few, but brethren and sisters, the people there are not turning their hearts to God as we would like to see them do. I wish that they would. I wish that they would turn unto him; that they would come back to him; that they would follow in his footsteps; that instead of so much belief in man-made philosophies they would come back to the teachings of Christ; that they would repent and turn unto him.

In conclusion let me plead with the younger members of the Church who may be present, as I am a younger member of the Church, that we devote our lives to service in the Church of Jesus Christ of Latter-day Saints; that we remain loyal to this Church, to the leaders of this Church. The Church will go on, and the only way that we can remain with its progress is to be loyal to it and to continue faithful to all the duties that are assigned unto us. We need not fear for the welfare of this Church. It is the Church of God, and it will go on and on and fill its destiny. Let us, the younger members of the Church, rise up, do our duty, keep the commandments of God, pay our tithes, keep the Word of Wisdom, and God will bless us with a testimony of the truthfulness of this Church and the faithfulness of its leaders, I testify to you, through Jesus Christ. Amen.

ELDER ARTHUR WELLING

President of the North Central States Mission

I earnestly pray, my brethren and sisters, that the Spirit of the Lord may guide the few remarks that I may make, as has been the case with those who have preceded me.

I know that my Redeemer lives, and that this is verily the Church of Jesus Christ of Latter-day Saints. I am grateful for membership in it, and for the privilege of acting as a missionary abroad.

"Go ye into all the world," declared the risen Lord to his disciples, "and preach the Gospel to every creature. He that believeth and

is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.)

Whatever the Savior may have meant by "damned," the responsibility of those thus commissioned to deliver the Gospel message to the world is here made clear and emphatic. Every missionary knows, however, that Paul may sow, and Apollos water, but only God giveth the increase; (I Cor. 3) and he knows that without this testimony of the Spirit there is no increase, never was, nor ever will be. It was the Master himself who, in answer to Peter's inspired declaration: "Thou art the Christ, the Son of the living God," said: "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock [Revelation] I will build my Church; and the gates of hell shall not prevail against it." (Matt. 16:16-18.)

I testify to all the world that this Church is built upon the rock of revelation. Now as always, "not flesh and blood, but my Father which is in heaven" reveals its truth to men. Our task as missionaries is to bring the truth to the favorable attention of men in every possible way, and leave the rest to them and to the Lord.

Now, a word about our missionary work. The North Central States mission, though comparatively young and numerically small, is approximately a thousand miles square, lying west of the Great Lakes and east of the Rockies, half in the United States and half in Canada. We have fifty missionaries, about twenty-six hundred members, and a population of approximately ten times the total membership of the Church in all the world.

Our missionaries are well and busy and happy in their work. They are a credit to their parents and to the Church. So are our members. Last year more of them paid tithing than ever before in our history, and more of it than for any previous year except 1930, which was our banner year.

Conversions and baptisms, however, though surpassing all previous records, come but slowly. Our people are honest, industrious, and I am sure, more than ordinarily religious; but there remains much to be done to bring them to an acceptance of the restored Gospel of Jesus Christ. As I think of these good people, and listen to the testimonies offered here, I wish, in the language of Philip to Nathanael, that they might all "Come and See." Philip, you remember, had reported to Nathanael: "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." (John 1:45-46). Such is Mormonism's invitation to the world: "Come and see."

Come and see what? First, I wish they might find here what I believe to be the greatest need of the world today; namely, a real faith in a real God, our Heavenly Father. This is the first essential of any worthwhile religion; and the second is adherence to the laws of morality, good

old fashioned virtue and honesty and honor in the lives of men. These ought observers to find here.

I would invite attention also to the organization of this Church,—led by prophets and apostles,—its hundred stakes and thirty missions calling into active service literally thousands of people in positions of responsibility,—its more than a thousand wards and branches with their tens of thousands of officers,—its multitudes of men holding the priesthood, and of men and women engaged in the various Auxiliaries of the Church,—all laboring gratuitously and enthusiastically for the welfare of others, under conditions best calculated to hold men always at their best. All my life I have been engaged, as student or teacher, in character education. In my opinion the Church of Jesus Christ of Latter-day Saints is the greatest instrument known to man for the development of its members, for the character education of those who participate in its blessings. It is God's own plan "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Eph. 4:12.) All this I would have our friends to "Come and see."

I would have them examine also the law of tithing operative in the Church. In these times of financial distress and perplexity of nations, when state legislatures, national congresses and parliaments, and international conferences are frantically wrestling with mounting deficits, let them inquire God's way of balancing the budget in his Church and kingdom, a device so simple and equitable as to require neither explanation nor justification, the ancient law of the tithe.

The public budget in balance. I would have them observe how the individual poor and needy of the Church are cared for by the simple but effective device of the fast offering. Then might follow analysis of the benefits of the Word of Wisdom, and of our missionary system, etc.

Thus, I believe, my brethren and sisters, that there is much in the fruits of Mormonism which should challenge the attention and command the respect of men. But after all these so-called fruits of the Gospel are of relatively minor importance,—a few acorns, so to speak, from the great oak tree of truth. It is the testimony that God lives, and that we are his children; that Jesus is the Christ, and that the Gospel is his plan of life and salvation; that his priesthood and authority are here; and that the promised gifts and blessings do follow the believers,—these are the fundamentals in the faith of the Latter-day Saints. All these and more are here if the world will but "Come and see."

I sustain and uphold those who preside in this Church. I know that the priesthood is here; and that in the Gospel as here taught resides the power of God unto salvation.

I am glad, I repeat, to be a missionary, and to assist in bringing this message to the attention of men. I pray God to bless the youth of Zion and keep us true to our heritage of truth; and may he bless the world, and in his own due time, bring to pass his righteous will and purposes in the salvation of the children of men. To all of which may he add his blessings, I humbly pray, through Jesus Christ our Lord. Amen.

The hymn, "Do what is right," was sung by the congregation. Elder Franklin S. Richards pronounced the benediction. Conference adjourned until 2 o'clock.

AFTERNOON MEETING

The second session of the Conference commenced promptly at 2 o'clock p. m.

President Heber J. Grant presided.

The congregation sang, "Guide us, O thou great Jehovah."

The opening prayer was offered by Elder Andrew Jensen, Assistant Church Historian.

A sacred solo, "Arise! Shine!" was sung by Brother John Wood.

ELDER JAMES H. MOYLE

President of the Eastern States Mission

My brethren and sisters, I am happy in the work of the ministry, and pleased to say that our missionaries are in good health and active in their work. The past winter has been one of the mildest in the history of the East; while you have had so much snow here, we have had practically none.

There are two features of our work which have greatly interested me, one—the enlargement of our radio activities. We have obtained two more free stations, one in Buffalo, where there are more people than in Utah; and the only station in Paterson, New Jersey. During President Grant's last visit, we secured the largest station in Washington, D. C. President Grant opened the service over it with an address, notable in the history of the Eastern States mission and the preaching of the Gospel over the radio. This makes eight stations over which we broadcast weekly. We have reports from over the mission, and from the East Central States mission, that President Grant was heard clearly. In Massachusetts, the bishop of the Reorganized Church at Brockton, with a number of followers, listened in. We are guaranteed that we can preach to people over that station from Florida to Canada. Thus, literally, the Gospel is being proclaimed from the housetops, as predicted in the Book of Mormon.

Another event of marked interest to me is the opportunity that has been afforded during the past three months to preach to the Jews in their synagogues. The subject thus far has been the Relationship of Mormonism to Judaism. It was something of a remarkable experience to witness the interest which these educated Jews have manifested, and especially the Jewish students at Ithaca, New York, where the Cornell University is located. About a quarter of the students are Jews, and they, with their Rabbi, constituted substantially all of the audience which gathered in their synagogue. In fact, it was some of these young Jews that induced the Rabbi to invite me to speak to them. They remained after the service, wanting to learn more, until eleven

o'clock, and then several followed me to the hotel. Two have since written letters, promising to visit me at the end of the school year, and inviting me back.

As I say, we have now several invitations to speak at other synagogues and Jewish organizations, one at Newark, New Jersey, presided over by the father of one of the Cornell students, who was not only present at the Jewish synagogue at Ithaca, but it was he who induced his father to invite me to speak to the Newark Jewish Club over which he presides.

I do not know of anything that presents a more marvelous and satisfying demonstration that Joseph Smith was a prophet of God than the fact that he, a boy not twenty-four years of age, translated the Book of Mormon, and published it to the world very shortly after his twenty-fourth birthday, and that that book should arouse the interest that it does among all classes of Jews.

On the title page of the Book of Mormon—written by practically a boy—is found among other things, the remarkable statement that it, the Book of Mormon, was “to come forth by the gift and power of God * * * in due time by way of the Gentile * * * to show unto the remnant of the House of Israel what great things the Lord hath done for their Fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations.”

Bear in mind that this was over a hundred years ago, that this country frontier boy, without education, and with only extremely limited opportunities of access to books or libraries, or contact with learned men, translated the Book of Mormon, which is now translated and published into sixteen languages, and about 50,000 of the same sold per year, with an ever-increasing demand for the same.

That book, as previously outlined, and particularly in the prophecies found in Second Nephi, in the 30th and 10th chapters, foretells in unmistakable language, vital future events and conditions which have already been fulfilled, and still more which are being fulfilled. It says:

“And now, I would prophesy somewhat more concerning the Jews and Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written; and they shall carry them forth unto the remnant of our seed. * * *

“And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land.”

The Prophet then says that they of Jerusalem “who shall not be destroyed shall be scattered among all nations.

“But behold, thus saith the Lord God: When the day cometh that they shall believe in me, that I am Christ, then have I covenanted with their fathers that they shall be restored in the flesh, upon the earth, unto the lands of their inheritance.

“And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth.”

When the Book of Mormon was first published, there were extremely few Jews in all of Palestine, and they were not permitted the privileges of citizenship in that land, or the right to hold title to land, and were greatly mistreated by the Turkish government, of which Palestine was a part. In fact, the Jews throughout Europe, even including liberty-loving England, were denied many of the privileges and the freedom enjoyed by other people.

All must know something of what has been taking place altogether subsequent to the publication of the Book of Mormon.

In about a quarter of a century after the coming forth of the Book of Mormon, there commenced some real agitation among Jews for their restoration in Palestine. The first material effort in that direction was led by Baron Rothchild, in the 70's. That was personal, and the first organized movement was led by Baron Hirsch. Then followed in the 90's, and the early part of the twentieth century, the more general Zionist movement, which has become a real power in the world and influenced the British Empire. Since the great World War, millions and millions have been contributing, and Jews by the thousands have been aided in their migration to and settlement in Palestine and their establishment therein in making it a homeland for scattered and down-trodden Jews.

Another notable fact, showing how clearly the youthful Prophet understood the hidden but foretold predictions of the prophets of the Lord, is shown in the first publication of the Church, other than that of the Book of Mormon which was published before the Church was organized, namely, the "Evening and Morning Star" printed in June, 1832, in Independence, Mo. In its first issue, setting forth its mission and the object of its publication, is the statement that it was to be "a Messenger of truth in these the last days, to present to the world the revelations and commandments of God which have been given, and those which may be given, etc., and good tidings of great joy to all—but more especially to the House of Israel scattered abroad, that the day of their redemption is near, for the Lord has set his hand again the second time to restore them to the lands of their inheritance."

I would like to call your attention to the fact, that at the dedication of the Kirtland Temple in 1836, in the prayer of the Prophet Joseph, (found in the Doctrine and Covenants) among other most significant things he said: "We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed; and the yoke of bondage may begin to be broken off from the House of David; and the children of Judah may begin to return to the lands which thou didst give to Abraham, their father."

Then in April, 1840, the Prophet called Orson Hyde and John E. Page on a mission to go to Jerusalem and there dedicate that land to the return of the Jews—at a time when they were not permitted ordinary civil or political privileges, including the right to hold land in Palestine. It took Orson Hyde a year and a half to get there, traveling without purse or scrip. The trials were so great that John E. Page failed on the way, and gave up the struggle; but Apostle Orson Hyde arrived on

the Mt. of Olives, and in Oct., 1841, dedicated that land to the return of the Jews, praying, among other things, to the Lord "to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil, let the vine and olive produce in their strength, and the fig tree bloom and flourish. Let the land become abundantly fruitful and possessed by its rightful heirs; let it again flow with plenty, to feed the returning prodigals who come home with a spirit of grace and supplication. Upon it let the clouds distil virtue and richness, and let the fields smile with plenty; let the flocks and the herds greatly increase and multiply upon the mountains and hills."

I see my time is up, but I commend to your consideration what we call in the mission "The Redeemed Hebrew," written by President B. H. Roberts in 1927. It sets forth in much greater detail the whole story, with quotations from the Book of Mormon, and the changed attitude of the Jews toward Christ, hundreds of thousands of whom are accepting Christianity. We are distributing that paper, and it is being read eagerly by thousands of Jews. You know that New York City is the great Jewish center of the world. I understand that about one-fourth or two million of the people living in and near New York City are Jews. At our street meetings they take this paper eagerly. It was printed in a Jewish-Christian periodical. The Jews are interested in it. It is a common experience to learn from well-informed Jews that they have read or are familiar with the contents of the Book of Mormon.

Thus the work is going on, and may God bless it and those who are seeking to further the purposes of the Lord, is my desire in the name of Jesus Christ, Amen.

ELDER JOHN V. BLUTH

President of the Canadian Mission

I esteem it a great privilege, my brethren and sisters, to be permitted to come back to Salt Lake City every six months and participate in the Conference proceedings. It is a wonderful inspiration unto us who are absent in the mission field, and we can carry back that inspiration unto those with whom we are laboring.

I rejoice in the testimony of the Gospel of Jesus Christ, that I obtained by listening to the teachings of the Elders many years ago. I rejoice that year by year that testimony has grown stronger and brighter; that in all the vicissitudes of life, and the floundering and the stumblings through which we go, and through which I have gone, I have been able to retain that testimony. I cherish that as one of the greatest, if not the greatest gift that God can give unto us. I do not know of any gift I can think of now that would be worth so much to me if I were to lose the testimony that this is the work of the Lord; that it is divine; that his power and authority are here upon the earth; that he speaks through that authority; that we are led and guided by his Holy Spirit in all that we do; that we are seeking in our humble way to carry on his work; that

he in reality has given unto us the privilege of being his humble assistants in carrying out the great task that he has set for himself, to bring about the immortality and eternal life of man.

I know of nothing more glorious than to have the privilege of working in the Church of Jesus Christ of Latter-day Saints, in high position or in low. I feel it such an honor, such a help, such an opportunity for growth and advancement, that I feel that all Latter-day Saints should hunger for the privilege of serving in some capacity in the kingdom of God. It gives us joy; it gives us happiness.

I do not know that at any time in my past life I have realized as fully as I do now what that second commandment means: "Love thy neighbor as thyself." In contemplation of that so many other things that occupy our lives fade away into insignificance. The philosophy of that commandment, "Love thy neighbor as thyself," seems to me to be made clear in the Book of Mormon. I remember reading in the book of Mosiah the story of King Benjamin. As he felt age creeping upon him he desired to deliver over the kingdom to his son. He called the people together for the purpose of counseling them, to advise them, and to deliver the kingdom into the hands of his son. When they had gathered together he began to recite some of the things that had been done and accomplished. What he particularly impressed upon them was this one fact, that though he were a king and ruled over them, yet he had labored with his own hands for the accomplishment of God's purposes, that he might not be a burden unto them. "And this," he declared, "I do not desire to boast of, but I tell you these things that ye might learn wisdom; that ye may learn that when ye are in the service of your fellow beings, ye are only in the service of your God."

This truth is impressed upon us in the mission field; and the privilege of carrying the Gospel to those who are honest in heart, giving unto them the word of the Lord, giving unto them greater opportunity for advancement, progress, knowledge, understanding, gives us joy. Grief we feel when we find that apparently our words fall on deaf ears, when that which is so plain unto us seems as a fallacy to them. They believe in Jesus Christ but they have already been saved, they say, and, being saved, there is nothing else that they need look forward to; the fact that we cannot deceive them in this thing brings us grief. In a small way it gives us a little understanding of what our Savior must have felt when he came unto his own and his own would not receive him. He gave them the opportunity for salvation and exaltation, but they looked upon him as a blasphemer.

I desire to bear my testimony to the goodness of God, and to his mercy, to the joy that has come into my heart since we heard the Gospel some 56 years ago, and the satisfaction and the happiness that are ours in doing the work of the Lord, in working in his cause, in helping to deliver unto the rest of the world that same message that has given us joy and happiness.

May God help us to cherish the testimony that we have received, that we may do nothing that will mar it or cause it to fade away, because

these testimonies that have come unto us by doing the will of the Lord cannot be taken from us by any power on earth, except that of our own transgression. Let us cherish it and keep it. It is a wonderful thing to know, not only that we are in the way, but to know where we are going, and that at the end of this life we still continue in the service of the Lord, with the vistas of progression and advancement outlined before us. O, that testimony! There isn't anything in the world that I can think of for which I would give that testimony.

May God help us to serve him, to do his will, to be faithful, honest and loyal to his cause, not paying so much attention to the things of this world, because they fade away, but to look more for the things that are of eternal worth and that we can carry with us, that we may find stored up there for us when we go there, I humbly pray, in the name of Jesus Christ. Amen.

ELDER CHARLES E. ROWAN, JR.

President of the Texas Mission

My brethren and sisters, I appreciate the opportunity I have of laboring in the Church of Jesus Christ of Latter-day Saints. I bring you greetings from the Saints, the missionaries, Sister Rowan, and my family. I am happy to say that the missionaries are all well, enjoying the spirit of the Gospel, enjoying their labors, and getting great satisfaction from bearing testimony of the restored Gospel to the people of Texas and Louisiana.

I find there are many faithful Latter-day Saints living in those states, and as missionaries we appreciate very much the splendid cooperation they are giving us in helping to disseminate the Gospel truths. Many of our best converts are being contacted through the very fine personnel of those who have membership in this great Church.

It gives me great joy to report that we have fifteen branches, with a membership of eighteen hundred fifty-nine souls. We have five districts having a membership of thirty-six hundred five. Making a total in the Texas mission of five thousand four hundred sixty-four souls. We have thirty-four Sunday Schools, seventeen Relief Societies, and many Primaries. Our Primaries, however, you realize, are not entirely stable, because the lady missionaries establish temporary community Primaries, while they are laboring in the various cities; yet they are accomplishing a wonderful work.

I am happy to report that the people in these states are very friendly and hospitable. It is a source of gratitude to me to find the confidence that the business and professional men have in the Church of Jesus Christ of Latter-day Saints. The conduct of our people whom they have met has thoroughly convinced them that those who have membership in this church are honest, honorable, straightforward, God-fearing men and women. I appreciate telling you, that many of the leading doctors in those states treat our missionaries absolutely free of charge because of the wonderful work they are doing.

We are not quite so fortunate in giving addresses over the radio, since those in charge say: "We will be delighted, if you will pay, to give you a reduced rate,—but we expect money from all other churches and receive it; consequently you will have to pay to get on the air." Hence few radio programs have been given.

During these hard times we are finding great consolation and solace in the words of the Redeemer of the world, wherein he said:

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

"For my yoke is easy and my burden is light."

We are putting this to the test, my brethren and sisters, and I am frank to confess that the Lord is blessing his people with his Spirit.

I believe that the Christian people generally throughout the world are depending more on the Lord than they have done in the past. I recognize and appreciate that the Lord has given us an invitation to come unto him and find rest to our souls, but I am also mindful of the fact that the Lord has said there is something of vastly more importance. He said,

"Not every one that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

So I say to you there is a certain way prescribed by Jesus the Christ through which his children must come unto him. The plan is outlined completely in our Articles of Faith.

I am happy to be engaged in the work with my missionaries in calling upon mankind to repent. I find myself in perfect accord with this Church. I honor, revere and respect these prophets; I bear you my witness, in the name of the Lord Jesus Christ, that I know that God our Eternal Father has spoken in this dispensation of time, that Jesus the Christ has reappeared and that Joseph Smith was an instrument in the hands of Almighty God in establishing anew the Gospel of the Lord Jesus Christ.

I am also thankful to know that his successors have all held the keys of the authority to bind on earth and it shall be bound in heaven, and to loose on earth and it shall be loosed in heaven. I certify to you, in words of soberness, that President Heber J. Grant is a prophet, seer and revelator, and an inspiration to all who are familiar with his life.

May I make one appeal before closing. Send us the names and addresses of your friends or relatives in Texas or Louisiana and we will be glad to get in touch with them. I want to thank the Bureau of Information, and all others who have furnished us with information. Your sons and daughters are well and happy. They are receiving testimony upon testimony that this is God's work.

I pray God to bless all of us, that we may live and prove faithful to the end, and I do it in the name of Jesus Christ our Redeemer. Amen.

ELDER GEORGE S. ROMNEY

President of the Northern States Mission

I have been thrilled, during this Conference, with the testimonies of my brethren. I am happy to report to you that the missionaries in the Northern States mission are carrying the message of the Gospel, and the testimony that the Lord has spoken again to his people in this day, and that they are doing it well. They are faithful young men and women. They grow very rapidly in the testimony of the Gospel when they come to the mission field.

This last Sunday I listened to the testimony of a young lady who has been only a few months in the mission field. She was a very timid girl when she left home, and was extremely frightened when she arrived in the mission field. It seemed almost beyond her strength to go up to the doors of the people and announce that she was a member of the Church of Jesus Christ of Latter-day Saints. Last Sunday, in her testimony, she stated that she had never known much about the Gospel. Just the other day, however, she was invited into a home of very intelligent people. They asked her questions for an hour and a half, and it seemed to her that she did not lack for an answer to any of the questions that previously she had no idea she could answer.

Such is the testimony of the young men and women. I received a letter from one of the boys not long ago. He, too, was just a young man who had had no experience at home. He said:

"A non-member of the Church called for us to administer to a young lady who had been sick for some time. We administered to her. We were very timid and frightened—scarcely knowing what to say. In two hours after the administration the young lady was up and out at play, and has been well ever since."

We are very glad to have the young men and women come into the mission field, and we trust that they will come filled with the spirit of testimony.

President Grant spoke this morning of the things that are said and have been said against him. I believe that sometimes, even in the words of those who write and speak against the prophets of the Lord, we have some of our strongest testimonies.

Just recently a book came from the press in Chicago, written by Mr. Beardsley. Its newspaper review was entitled: "A Drunken Fiend, or a Prophet, or Mouthpiece of God." The title of the book is "Joseph Smith and His Mormon Empire." In this book we have rehearsed again many of the old stories that have been told about Joseph Smith, the Prophet, derogatory of his character. He is pictured as one of the vilest of men. In fact, Mr. Beardsley seems to find him the "drunken fiend." I was surprised, when I read that book, to notice some of the inconsistencies in it. After picturing the prophet of the Lord as he

does, he makes statements concerning the time just following the driving of the Saints from Missouri to this effect:

"At that time what talent the little town of Quincy could boast! There was Abraham Lincoln, the future President of the United States, and the great martyr of the American people. There was Stephen A. Douglas, who has written his name so prominently across the pages of history. And there was Mr. Browning, a senator and cabinet officer. There was Brigham Young, whose name was to become a common word upon the lips of the American people, and there was Joseph Smith."

And he said:

"In this company of people who was the dominating personality? Was it Abraham Lincoln? No. Was it Stephen A. Douglas? No. Was it Mr. Browning, or Brigham Young? No. It was Joseph Smith, the Mormon Prophet, a fugitive from justice."

It seems to me that such contradictions in the writing of those who would speak evil of the prophets of the Lord are but testimonies to the truth of this great work. In the beginning of the book Mr. Beardsley refers to the statement of Joseph Smith which the Prophet made when he was fifteen years old, when he said that an angel told him that his name should be known for good and evil among all nations of the earth. It seemed strange to me that Mr. Beardsley should raise his voice and take his pen, trained in literature as he is, to write a book to help fulfil that prophecy, wherein he is doing his part in making the name of Joseph Smith known among all the nations of the earth. I feel that he would be much safer if he were on the right side rather than on the wrong side.

I have a testimony that the prophets of the Lord came in this day, and are here yet; and I know, as my friends who have spoken before me, that our leaders are men of integrity, men of honor and honesty; and that this, the Gospel of Jesus Christ, is the truth. I trust that the Lord will bless us, that this testimony may sink into our hearts, in the name of Jesus. Amen.

ELDER ALONZO A. HINCKLEY

President of the California Mission

It is my prayer that the Lord will calm my spirit and lead me by the influence of the Holy Ghost. I am so new in my field of labor that I feel that I can hardly speak with the same assurance relative to the mission, that my associate presidents speak in regard to their missions. It was only late in January of this year that by divine appointment, by prophecy and by the laying on of hands, I was set apart to preside over the California mission.

It was my great pleasure to be led into that mission and introduced to my labors and installed under the direction of Elder David O. McKay. As he traveled through that mission rapidly, spending some two weeks visiting all of the districts, the people flocked to hear him. Along his route the chapels were filled. The inspiration of the Lord was upon him. The Saints were built up in their faith. The Elders were instructed and

given new high hopes, and impressed with the great responsibility that rests upon them, and entered into their labors with renewed diligence.

But when the two weeks were ended, and I saw Brother McKay disappear through the gate at the railroad station, on his way back to headquarters, headquarters seemed farther removed from California, to me, than they had seemed just a day or two earlier. To me that two weeks was, of course, a schooling under a prophet. I have never quite understood, as I have read the history of the Church, the operation, in its entirety, of the school of the prophets. I have always thought that it must have been most remarkable. But I do know, in a measure, what it is to be schooled under the prophets.

It has been my great privilege, all the years of my life, to be rather close in contact with the Authorities of this Church. My father was a president of a stake for twenty-five years, and I followed him as a stake president in the same locality for twenty-seven years. So in all those years, into our home—into my mother's home first and later into my own home—came the Authorities of the Church, and thus I became acquainted with all of them as they traveled among the people to direct, admonish and bless them; and their coming into our home was a blessing. I have appreciated it all my life. I appreciate it more today, I think, than at any other time in my life. And as I stand here, thinking of what a blessing it is to be well born, to be born into the Church and kingdom of God, of goodly parents, today I bless my mother, today I bless my father, prince of a man that he was, carrying in his heart a reverence for the Authorities of this Church. I thank the Lord that his reverence for the Authorities carried over into the hearts of his children.

I thought when the President was speaking this morning, that never have I heard in my mother's home, never have I heard in my own home any of the Authorities of this Church lightly spoken of. Oh, ye Saints, beware, if in your homes ye speak slightly of the servants of the living God! Rather that our children should hear our lips uttering prayers that come from the heart; that they, the servants of God, in a world of wickedness and strife, shall be sustained and led and inspired, so that this people shall be and continue to be an exceptional people, chosen of the Lord and led by his servants.

As I minister with my young brethren down in the California mission, and with the lady missionaries, oh, I stand before the Lord and express my gratitude for those young men and young women, clean and sweet and undefiled; that down in that country of rapid and continuous growth, down in that place where everything seems to thrive, they are not drawn away to the right nor to the left. They are not afraid. The courage that comes unto those young missionaries to stand up in defense of the truth, and declare Jesus Christ and his ministry, and the restoration of the Gospel, and the call of the Lord unto salvation unto all those who will hear it,—I say my soul thrills.

It is a new experience to step down into that field of labor, among these young men and young women, just out of a class where I had been associated with high priests, mature and sweet, ripened in their expe-

rience; and to touch these young lives and to witness their giving of all that they are, the strength of their young manhood and womanhood, to the service of God; it is one of the greatest testimonies in all the world.

As I have gone through that mission, that country, that beautiful country, from the summit of the hills down in and through the valleys, everywhere today it is a garden spot, following the rainy season. I have driven past the homes of the rich, the estates of the wealthy, and then walked into the homes and sat down with the meek, the Latter-day Saints; and I have questioned in my soul, I have queried: "When shall the meek inherit the earth?" Not now, that is certain. The meek are pushed aside. The grasping, the selfish—they rule and dominate.

But if you wish to find sweetness, if you wish to find contentment, if you wish to find love, just assemble with the meek who love the Lord and keep his commandments, who love the children of the Lord. Then you will say: Blessed are the meek now, and what must their blessings be when they shall inherit the earth? For the earth and the fulness thereof belong to the Lord, and he who bought it, redeemed it and paid the price, opened the way for you and me to become sons and daughters of God. When he comes, when he rules whose right it is to rule, what will be our joy? The promise will be fulfilled, "The meek shall inherit the earth."

Recently in going through that mission, I have gone into the mining camps, where thousands have found their livelihood heretofore. There is no whistle that shrieks now and calls men to work. The smelter smoke does not ascend from those smoke stacks, and their towns are like deserted villages. And I say in my soul: I wonder if this kind of experience will not bring to men's minds the invitation of the Lord, when he said unto the people:

"Lay not up unto yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Uneasy is the head of the man of great estates and holdings today. That for which he has struggled, and from which he has hoped to inherit ease and comfort and the power and influence that come from wealth, is now threatened and is insecure. He is under anxiety today. No peace there. But I bear testimony that there is peace in the hearts of the Latter-day Saints.

It was my privilege not long since to go into one of our branches, and as I was met at the depot I was asked: "Did you know that Brother Allen had died?"

"Oh, no. When was that?"

"Just now, in the hospital."

"All right."

The fact of that death caused me to remain there for three days. For three days, here and there, in the parks, in the lobbies, in the stores, on the streets, I heard people speaking—not our people, as we have only two hundred and fifty of our people in that city. They said: "That Mor-

mon, that man Allen, was a good man." There was a man that went about doing good. My soul rejoiced.

Oh, the power and the influence of a righteous life! The president of a branch had died. He was a Latter-day Saint.

I walked up to one place and I saw a magnificent building, and I said to Brother Johnson: "I wonder, while we wait, if we couldn't go through this institution?"

"Surely, Brother Hinckley. They let me in there any time."

At the head of the institution was a man named Seaman. I thought: "Perhaps that could be George A. Seaman's kinsman. I will go in."

The first thing he said when I was introduced was, "Do you know President Allen?"

"I have never known him, but I am here to be in attendance at his funeral."

"Great was that man," said this head of that institution. "He came in here and held meetings with us."

This is briefly the story that he gave: "All of the sects and the denominations are permitted to hold meetings in this institution on Sunday. When President Allen brought his people in," he said, "they prayed, they sang, and they preached the Lord Jesus Christ. We had been used to seeing them, when others were here, play cards and let the radio go on; but this room became a chapel when the Mormons held services here. But it stirred up opposition, and my board was petitioned to prevent the Mormons from holding meetings in this institution. What did your president say? President Allen said, 'No war, no contention with us. Our mission is peace. We have preached unto you the truth, and when you shut us out you shut out the word of God and the message of salvation.' Result: The inmates said: 'Where are those Mormons?'"

"They are not coming."

"Why not?"

"The Board has said they cannot come."

"Result: Five hundred people signed a petition and said: 'We want the Latter-day Saints to come in here and hold their service.'"

The privilege was renewed and we continue to hold services there, and when the funeral of that righteous man was held the chapel was filled; the archway dividing two rooms was opened, chairs were put in; hundreds were there to pay their respect to the life of a righteous man.

That is the kind of message that reaches the world when a righteous man manifests before God in daily life the fruits of the Gospel of Jesus Christ.

Down in the California mission, under the wise leadership of President Joseph W. McMurrin—perhaps the only mission where one of the General Authorities has been permitted to preside for years and years, covering a period of thirteen years—he has wisely established branches all over Nevada, Arizona and California. Twelve thousand people in their daily lives are manifesting unto the world the fruits of Mormonism, and they are leavening the lump. And while our missionary force has dropped from its high peak of two hundred and twenty

in 1929, to fifty-nine now, and while the depression is forcing fathers and mothers to write daily: "Can you not honorably release my son or my daughter? We have gone the limit"—in other places, presidents of stakes have written to the president of the mission and said: "Send no Elder home for the want of funds. When they have reached their limit notify us, for in this stake no lady missionary and no Elder has ever returned for the want of funds."

I bear my testimony to the quality of the men, the quality of the women, who minister in that mission. It is the choicest of the choice. I love them as I love my own sons and daughters. They are wonderful. I love those Saints, and I want to bear testimony that in that mission are some of the best Latter-day Saints I have ever known. And now in answer to this call for local missionary help the presidents of those branches have said: "We will give you help;" and I expect that a hundred or more will be installed and divinely appointed to labor part time to help in this emergency.

I know the truth. I love the truth. I hope to live it to the end, and to be found worthy to sit down with my father and my mother, saved in the celestial kingdom of God. May this blessing be mine and be yours, is my prayer, in the name of Jesus Christ. Amen.

The Congregation arose and sang the hymn, "God moves in a mysterious way."

ELDER GEORGE F. RICHARDS

Of the Council of the Twelve Apostles

Up to this point in this General Conference I believe that our meetings have been on a par with the meetings of previous General Conferences of the Church, in spirit, instruction and interest. I have been greatly edified myself and have been made to feel very grateful and thankful for my membership in the Church, the fellowship that I have with the Latter-day Saints, the knowledge that I have of the Gospel and the testimony I have of its truth; for I do know that this is God's work, the Gospel of the Lord Jesus Christ, and I rejoice exceedingly in this knowledge.

INTEGRITY OF STAKE WORKERS

The brethren who have spoken in this conference, excepting the President of the Church, have been the mission presidents, and they have spoken of conditions that obtain in the world, of the faithfulness of our young missionaries and the integrity of the Saints in the mission field. From my knowledge in visiting the missions I can bear testimony to what they have said, and in thinking of it I am reminded of the integrity and devotion of the Latter-day Saints in the stakes of Zion. We as General Authorities of the Church, visit them quite frequently. We are always received cordially, and are given a generous welcome. We are treated, I may say, as kings might expect to be treated, given the very best that the people have to give, and there are evidences that they

sustain the Authorities of the Church, evidences of faith and faithfulness as members of the Church.

A great many faithful workers are laboring in the stakes of Zion, men and women who are setting a worthy example before the people, living their religion, paying their tithing, keeping the Word of Wisdom, doing things that they are asked to do, and rendering service to God, to the Church and their fellow men. I am proud of this people, thankful that I am numbered with them, that I have association and fellowship with them, and I believe I have their confidence and support as do all of my brethren of the General Authorities of the Church.

NEED FOR IMPROVEMENT

I praise the Lord and thank him for these blessings, yet I realize that there is much in Zion that ought not to be. There are things that we engage in and do as members of the Church that we ought not to do. There are duties that ought to be performed that we neglect. I do not know whether the Lord is altogether pleased with us. I feel sure that he is pleased with the Church as a church, and with many of the individuals, but with some I am afraid he is not pleased. I am afraid that there will be disappointment on the part of some members of the Church when this life's work is finished, when our opportunities are past. Disappointment is something to be dreaded if not to be feared.

SATISFACTION IN BEING RIGHT

There is always a satisfaction, my brethren and sisters, in having been right on any question that has engaged our attention, especially if the wisdom and judgment of others have been brought to bear upon that question and we have not all agreed. You know how prone we are to say, "I told you so." The more important the question that is involved in a consideration of this kind, the greater satisfaction there will be in the end when we find that we have been right; but if on the other hand it is found that we have been wrong there will be correspondingly great disappointment. The importance of the question involved determines the amount of satisfaction or disappointment. The greatest question that man has ever considered, according to my judgment, is that of religion, or salvation, of what it consists and how it may be attained. There is no other question I suppose that has engaged the attention of so many people or upon which there has been such diversity of opinion. That accounts for the numerous creeds and religious denominations that there are in the world today.

Those of us who know the truth of the Gospel as it has been revealed in these last days through the instrumentality of the Prophet Joseph Smith, know that there are millions of people who, in the end, when it shall be universally known of what salvation consists, how it may be attained, will be tremendously disappointed, and only the disappointment of the wicked or those who have fought against the work of God will be greater or supreme. We who know the truth and know the will of the Lord and the law of the Lord, understand that we are to love the Lord

our God with all our heart, with all our soul, and with all our might; that this is the first great commandment. And the second is like unto it: "Thou shalt love thy neighbor as thyself."

DISCHARGING OUR RESPONSIBILITY

We ought to desire above everything else, except our own welfare and salvation, the welfare and salvation of our fellow men. We are organized as a Church. We have received responsibilities from on high to preach this Gospel of the kingdom in all the world as a witness before the end shall come. For more than a century we have been trying as a people to discharge ourselves of this responsibility and prove our love of God and man by making sacrifice in the preaching of this Gospel. You have seen the results, and yet there are but very few of our Father's children in this dispensation who have embraced the Gospel, but that is not to be wondered at. It was ever so. Only a few in the days of Isaiah, as we read in the fifty-third chapter of the book of Isaiah accepted the truth. The prophet said: "Lord, who hath believed our report?" Only a few. And in the days of the primitive church we find this expression:

"But they have not all obeyed the gospel. For Esaias saith, Lord who hath believed our report?"

This dispensation is a time of warning, just as much, I understand, as it was a day of warning when Noah the prophet of God was commanded to warn the people of his day that if they did not repent of their sins and obey the Gospel they would be destroyed. We are told that for a hundred and twenty years the prophet of God labored among that people, but in vain except for the saving of a few souls. A great flood was sent to destroy the people. I say for more than a century we have been preaching this Gospel of the kingdom to the people of the world, and the people of the world are rejecting the message in large measure, excepting a very few. They will meet with disappointment and in some instances condemnation, according to the law that has come to those who have heard and have rejected the Gospel.

SACRIFICE BRINGS BLESSINGS

Now in these times of financial stress and business troubles the Latter-day Saints, I suppose, are feeling these things the same as other people. The Lord rains on the just and the unjust alike. But the Latter-day Saints have more to encourage them than have the people of the world. We are here not for the gaining of wealth. That is not the end in view, but a means to a nobler end, that of serving God and working righteousness, striving to save our own souls and the souls of others; and we can afford to make the sacrifices that the Gospel entails upon us.

Brethren and sisters, we know that we have the promise, and God's promises never fail, that we shall be rewarded abundantly in time and in eternity for all the sacrifices made for the accomplishment of his purposes. For the past number of years we have maintained in the neigh-

borhood of two thousand missionaries in the field; the report is made today that we have seventeen hundred and two missionaries out. You have heard the report of these mission presidents, how the numbers have been depleted in their mission fields. What are we going to do to keep up our record and do the work the Lord requires at our hands? I have a recommendation for our mission presidents.

LOCAL SAINTS AS MISSIONARIES

Some of the presidents told us in our meeting with them a few days ago that they were using the local brethren and sisters, some in one way and some in another. In the closing remarks of President Hinckley of the California mission, who has just addressed us, he said he expected the branches in his mission to furnish a hundred local people to assist in this work. I want to relate to you a little experience I had in presiding over the European mission during the World War. I was there from August of 1916 until July of 1919. During that time in the British mission the number of missionaries from home was reduced from seventy-five to seven, including those who were in the mission headquarters. We had seventy-five branches that had formerly been presided over almost universally by Elders from home. Those were now presided over by local men. Men who were able to bear arms had been drafted into the service, and those who were not entered the factories for the manufacture of munitions of war. There were very few men left at home. We called as missionaries young men who were not old enough to bear arms.

When I left that mission there were twenty-two local brethren laboring in the manner referred to, some of them giving part time, presiding over districts or branches, others giving their entire time as missionaries. We called into the service young women and married women, and at one time, as I remember it, we had three hundred and seventy-five of these good sisters working. They rendered their reports to mission headquarters the same as the missionaries had done who were from home. They distributed tracts, they held cottage meetings, loaned books, and did all the work that regular missionaries did. The result was that these missionaries were more faithful than ever before. The tithing of the British mission just about doubled itself in three years. We had almost as many baptisms as had been the case when we had seventy-five or more missionaries in the field.

It shows what can be done with these local men and women in the world. They are just the same kind of people we have here in the stakes and wards. In every nation he that fears God and works righteousness is approved of him. I see no reason why men and women in the mission field should not labor in the Church as missionaries or in any other capacity where they are needed, just as well as the people in organized wards and stakes. They are doing it in some places. There are some missionaries called from one mission to another. Why not the mission supply its quota of missionaries and send them out into other missions? These lady missionaries are doing a splendid work in all the missions where they are used. There are ladies locally who are just as efficient

as those who go from the stakes and are willing and could be used to advantage if we would make use of them.

I remember two years ago when I was going through the Canadian mission with President Hart, at Hamilton we called for volunteer lady missionaries to accompany those who were there from Zion. Instead of sending out two lady missionaries from Zion who were there at such great expense, it was suggested that we take one of these lady missionaries and a local missionary, and have two sets of missionaries where formerly we had but one. Several sisters volunteered. We blessed these people and set them apart and we have reports that a splendid work was accomplished by those local sisters. Why can we not do this, and double the number of missionaries? Suppose a woman cannot give all her time, if one sister would go out one day and another another day, if it took seven sisters to do a week's work along the side of a regular missionary, the work would be accomplished. Why not do the same with our brethren?

I heard an Elder reporting his mission recently who said he tried out the plan of taking a little boy and giving him a tract and letting him lead up to the doors of homes, and it had a splendid effect. They would not shut the door on him or deny him. They would hear what he had to say, and his message would be an introduction for the missionary. I say that in that case the little boy was the equal of the Elder from home. When they go into a home there is no need for two Elders from Zion in that home to preach the Gospel, one can do all the talking; all he needs is a companion and a witness, and here we have one.

There are ways and means, and I believe that God expects us to be thoughtful men who have charge of this work in the mission field and at home. I think we can perhaps do better than we have been doing, and, brethren and sisters, all this means that we wash our hands clean of the blood of this generation, for we are as watchmen upon the towers. Our responsibility is to warn the wicked and to call them to repentance and to preach this Gospel of the kingdom to those who are in spiritual darkness.

A wonderful work is being accomplished. May God be praised for it and the Saints for the work they have done, and may this work go forward to the entire satisfaction of the Lord, I pray in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH

Of the Council of the Twelve Apostles

I am glad to know that there are people in the world who are not discouraged. For months it has been my privilege to be in different parts of our country and it is rare that one finds those who are not exceedingly pessimistic, because of conditions over which we seem to have no control. Men and women are unemployed and in many cases they will be in dire distress unless ways and means be prepared for them to

earn their living. The wise men of the earth are seeking to find some way whereby this difficulty may be overcome. Quite recently the most terrible war of all time occurred, and when that was finished many people thought that would be the end of war. At present there is suspicion and jealousy among the nations of the earth. There are groups that are preparing to take by force what they cannot obtain by honest toil, and "Men's hearts are failing them for fear."

These things have been predicted. We have been told that in the last days serious difficulties would arise, and before that time the true Gospel would be preached.

BLESSINGS FOLLOW OBEDIENCE

In the year 1830 this Church with which we are identified was organized. It was patterned after the Church that had been organized by Jesus Christ our Lord on the other side of the mighty ocean. It was intended to prepare people for the things which were to come, and hundreds and thousands have rejoiced in the blessings that have followed obedience to the teachings of our Lord and obedience to the laws that govern his Church.

IN THE DAYS OF NOAH

It has been remarkable to me as I have read the history of the world, both religious and secular, that the children of men so easily forget the Lord and turn away from him. In ancient times it became necessary for Noah to go about teaching the truth for more than a hundred years, and yet people rejected him and his message and the prediction that he made that they would suffer the penalty that always follows disobedience to God. They were drowned in the flood. History discloses the fact that whenever people have served God and kept his commandments they prospered, and when they turned away from him and lost their faith they fell into transgression and they suffered the punishment that they merited by reason of their disobedience. That is not only true of the nations that have dwelt upon the European lands and in Asia and in Africa, but it has been true of those who have dwelt upon this hemisphere.

THE ANCIENT INHABITANTS OF AMERICA

When the Lord prepared to people this land, Ether and his group crossed the mighty ocean. This was soon after the confusion of tongues at Babel. They were not able of their own wisdom to cross the ocean, but the Lord taught them how they might make barges, how they should provide themselves with food; and then under the guidance of his Holy Spirit they migrated to this great western hemisphere and were prospered. Then they forsook the Lord and fell into transgression, and the result was that as a people they were destroyed. Then another people came, about six hundred years before the birth of our Savior, under Lehi. They came to this western land led as had been the other people by the power of God. When they observed the commandments of the

Lord they were happy, and when they transgressed they suffered the penalty which always follows disobedience of the laws of our Heavenly Father. They separated into two groups after they arrived here, and while they became numerous upon the face of the earth there was a large portion of them who did not serve the Lord, and eventually they became so wicked that the Nephites or fair-skinned people perished, being destroyed by the Red Man. They had builded great cities and wonderful things were accomplished by those who kept the commandments of the Lord, but those who would not obey him dwelt in idleness, or in a way that compelled them, if they would live, to take that which belonged to others. The Lord blessed those who honored him and kept his commandments as long as they were faithful, but eventually they were entirely destroyed, leaving their records buried in the earth, where they remained until they were delivered to the prophet Joseph Smith. History has repeated itself many times.

THE RESULT OF DISOBEDIENCE

In several places in the scriptures we read that "the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid," and in the day and age in which we live that is very plainly manifested to the children of men. The condition that has come upon the earth is not the result of righteousness; it is the result of disobedience to the laws of our Father in heaven, and we as members of this Church have been warned of what was to come. We have not only been warned by the scriptures that were given in the days of the Savior and prior to his time, and those that were given after him, but in our own day and age the Lord has spoken and the revelations of our Heavenly Father are found in the Doctrine and Covenants. If we will read these revelations we will learn that the experiences through which we are passing were predicted, that the very promises that the Lord made are now being fulfilled.

It does seem strange that so many of our Father's children think they are finding satisfaction in doing things that are wrong. The distress of the world today is very largely because men have turned from the teachings of the Lord. Men are seeking the wealth of the world, and it appears to make little difference to some of them how they obtain it. They cannot take it with them. The things that they obtain by selfishness will not be beneficial to them. For thousands of years the Lord has been teaching this lesson, yet today it seems to me that men and women are as disobedient, as unthankful and unholy as they have ever been in any period of the world's history.

THE ONLY REMEDY

The message that the Lord has given to the earth, that we have been asked to disseminate, is the only rule of conduct whereby this difficulty may be removed. By following the teachings of the Lord, by turning unto him and repenting of sin, by going about doing good—that attitude will bring happiness and prosperity. Mankind will love

one another, and the hatred and the unkindness that have existed so much in the world will pass away. The Lord has not required something that is impossible. On the contrary, he has given us commandments and advice and counsel that it is possible for all of us to follow in this day and age in which we live. The daily press brings to us accounts of disasters that are everywhere—the sea being tempestuous and loss of life upon it, earthquakes, great tornadoes, such as we have been told would occur in the last days—and it does seem to me, brethren and sisters, if men are thinking seriously, if they are reading the scriptures, they must know that the happenings that the Lord said would occur in the last days are occurring. The fig tree surely is putting forth its leaves, and those who are thoughtful must know that the summer is nigh, that those things that the Lord has predicted as preceding his second coming are now coming to pass.

As we sit in this comfortable house today and enjoy the teachings that have been given to us under the influence and power of our Heavenly Father, how grateful we ought to be for our blessings, for the fact that the Lord has removed from us uncertainty. There should be no doubt in the minds of this congregation as to what the Lord desires. There should be no uncertainty in our minds as to how we may be happy. There is only one way that we can enjoy our lives, and that is by being obedient to the teachings of an all-wise Father who knows the end from the beginning and has given to us understanding and the opportunity to add to that understanding and to prepare for every vicissitude of life.

COMFORTS IN ABUNDANCE

Isn't it a singular thing that what the world has struggled for from the beginning, wealth, power, all those things that make men comfortable, are to be had in abundance today—better and more clothing than ever before, more food than can be consumed, more wealth of all kinds than the world has ever had before. Our homes are more comfortable. The conveniences of life have been multiplied marvelously since the Gospel came upon the earth, and today everything that we have struggled for we have. Education has arrived at its highest point. More knowledge of the things of this earth is possessed by men than ever before. Everything mankind has struggled for from the beginning of time that is considered most desirable is upon the earth today; and notwithstanding that, there is doubt and dread of what the future has in store.

THE CAUSE AND CURE

What is our trouble? It is that we have sought the creature comforts, we have sought the honors of men, we have sought those things that selfishness puts into our souls. We have sought to set ourselves up and have preferred ourselves to our Father's other children. I am speaking now of the world. We have ignored the commandments that we should honor God and keep his commandments, that we should love our neighbors. We have failed to pray in the way that we were taught

to pray, and men and women have set their judgment up against the teachings of an all-wise Father, and of course we are paying the price.

Now if we would enjoy the blessings that the Lord has prepared for us, the things that we have struggled for, there is yet something else for us to do, and that is to love one another. That is to honor God and keep his commandments, obey the laws of the land in which we live, be considerate of one another, observe the teachings that have been given to us from the beginning of the world; and if we will do that all our problems will be solved. The wisdom of men will be added upon, the power of God will come upon his children, and this earth will be cleansed and purified from the evils that exist that are rapidly destroying humanity.

Knowing that, brethren and sisters, we ought to be faithful. The land that we live in should be sanctified by our lives of righteousness, and we should go about doing good. There should be no doubt in our minds as to the power of God to safeguard our interests. We know that he can do that, and in this wonderful Church, with its marvelous organization, with the authority of the holy priesthood bestowed upon thousands of our Father's sons, with these marvelous organizations that are given for the training of our youth—our Primary, our Mutuals, our Sabbath Schools, our Relief Society organization, our educational facilities—there is everything that should prepare us to know what God would have us do here. All that we need is to repent of our sins, turn from the error of our ways, cleanse our lives of impurity, and then to go about doing good. It does not require that we shall be set apart for that purpose. Every man, woman and child in the Church of Jesus Christ may go about doing good and receive the blessing that results therefrom.

OUR MISSION

Looking back through the experiences of those who have lived upon the earth, and remembering the privations and afflictions of those nations that have turned away from our Heavenly Father, let us not be among those who unwisely and foolishly set our judgment up against the wisdom of the Lord. Let us acknowledge his wisdom, let us set our hands to the work that he has entrusted to our care, let us bless our Father's children wherever they may be, and our lives will be enriched and this world will be made happier. This is the mission that has been placed upon our shoulders. Our Heavenly Father will hold us responsible for the manner in which we fulfil it. God grant that in the humility of our souls we will go about with the desire in our hearts to do good to all people wherever they may be, and bring to them the joy that can only come through observing his laws and keeping his commandments. That peace may abide in our hearts and in our homes, that we may radiate sunshine and cheer wherever we may go, that we may prove to the world that we do know that God lives, by the lives that we lead, and receive his blessings therefor, I humbly pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The auditor's report was not included in the statistics given by me this morning. It is as follows:

Salt Lake City, Utah,
April 4th, 1932.

President Heber J. Grant and Counselors,
Dear Brethren:—

It gives us pleasure to state that our examination of the reports of the First Presidency's office, which cover the Presiding Bishop's department, discloses the fact that the Church is entirely out of debt. The accounting system of the Church is modern and complete.

Respectfully submitted,
HENRY H. ROLAPP,
O. W. ADAMS,
JOHN W. HART,
Auditing Committee.

The hymn, "Zion stands with hills surrounded," was sung by the congregation, after which the closing prayer was offered by Elder John M. Baxter, former president of the Woodruff Stake.

Conference adjourned until 10 o'clock, Saturday, April 9th.

SECOND DAY

MORNING MEETING

Conference reconvened Saturday morning, April 9th, at 10 o'clock, with President Heber J. Grant presiding.

The hymn, "Come, come, ye Saints," was sung by the congregation. Elder Abel John Evans offered the opening prayer.

A sacred solo, "The Penitent," was sung by Sister Bertha Sessions.

ELDER SYLVESTER Q. CANNON

Presiding Bishop of the Church

I can assure you, my brethren and sisters, and friends, that I feel keenly the responsibility of this position. I rejoice with you in the spirit of the Conference sessions that we have had and the instruction and testimony that have been given to us.

GUIDANCE OF THE HOLY SPIRIT

I appreciate the fact that we are living in important times, and that it is proper for us so to live and act that we may be guided by the influence and power of the Holy Spirit. The Lord has promised to all of us who have taken upon us his name, who have been baptized in water and by the power of the Holy Spirit, that if we will live in accordance with his commandments we shall enjoy the light of his Spirit to guide us. Surely there has never been a time in the history of the Church when that guidance was so necessary for every individual.

We have our free agency. We shall be responsible for the deeds that we perform and for the failure to perform those things that will be for our progress and development. The Lord is desirous that every one of us shall go forward, do his will, keep his commandments, and enjoy his blessings.

I realize the fact that if we will listen to the whisperings of the Holy Spirit, and be alert to follow promptly that inspiration that may come to us from time to time, we shall be enabled to avoid difficulties and troubles, and have joy, satisfaction and contentment in our daily lives.

CHURCH ADVANCEMENT

I rejoice in the leadership of this Church. I realize that they are men who are inspired of God to advise and counsel us in the way of truth and progress. I am sure that if we will listen to them and observe to do what they suggest to us, we shall be able to make satisfactory progress.

I was impressed with the instructions and the report given by our President at the beginning of this Conference. As was stated by him,

the Church is growing in membership, and it is growing in activity. It is true that the tithes in total have not been so large this past year as the previous year. Yet there are instances in various stakes and missions where there has been an increase in tithes. There has been an increase in the number of tithepayers in the Church. There has been quite a material increase in the fast offerings donated for the benefit of the poor. I am quite sure that the spirit of the present prevailing conditions has influenced many who may have been neglectful, possibly, or inappreciative of conditions of unemployment, in the realization of the fact that we should donate more liberally for those in need in these times. The result has been somewhat more evident in the observance of the fast offerings.

PRIESTHOOD ACTIVITY

It is to be noted that the activity of the priesthood is increasing. I am particularly familiar with the Aaronic priesthood, and that interest is evident. We are striving in cooperation with the stake presidencies, ward bishoprics, mission presidents, and all others who are concerned with the welfare and progress of this important work, to stimulate the young men who receive this priesthood, to greater faith and activity and an appreciation of the blessings that come through the fulfillment of their responsibilities in the Aaronic priesthood.

Also, in other respects, the work of the Church is increasing. In the matter of ward teaching, this important labor has been carried on to a larger extent, month by month, in all of the various stakes and wards throughout the Church.

BUILDING CONSTRUCTION

With reference to building construction, the Church spent, as was reported by President Grant, over a half million dollars last year in the erection of ward buildings. That amount has been matched by the labor and the cash subscriptions of members of the Church and others in the various wards that have built meeting houses; so that, in total, the expenditures for this purpose aggregate a very considerable sum. I believe that there has been more care exercised on the part of those who have had charge of building construction in the various wards, to see that the funds were efficiently expended. I am sure that, throughout the various wards and stakes, consistent efforts are being made to exercise the greatest economy possible in this, as in every other phase of material affairs in the Church.

CLARITY OF CONSCIENCE

In connection with the matter that I have referred to, of cultivating the Spirit of the Lord, I am reminded of a maxim, adopted by George Washington, whose two-hundredth anniversary we are celebrating this entire year, as a rule of conduct for him as a young man. I think the last one of the rules of conduct that he adopted is as follows: "Labor to keep alive in your breast that little spark of celestial fire called conscience." The development of conscience is one of the most helpful

means to promote right living and fair dealing. I am sure that the Latter-day Saints are possessed of that spark of celestial fire. As a result of developing the spirit of frankness, of stimulating the sense of right and wrong, of not allowing their consciences to be dulled by those things which interfere with straightforwardness and uprightness, they are in a position to have that sense touched by the influence and power of the Holy Spirit, to lead them in righteousness and faith and truth.

A TIME OF TRIAL

We live in times when we are being tested and proven. All the dross, all that is not pure metal is, so to speak, being burned up or skimmed off, leaving the pure metal. To the extent that mankind have had to undergo trials and suffering, and that they have, in courage and faith, made sacrifice of material things that they have previously enjoyed, they have emerged so much stronger and finer. I believe adverse conditions are bringing men generally to an understanding of the elements of life; and to a better appreciation of the measure of the values of things which really count in life.

THE POWER OF TRUE RELIGION

I am impressed with the fact that the acceptance of this Gospel involves our willingness to deny ourselves, if necessary, of anything that we may be called upon to sacrifice. I am reminded of a statement made in one of the Lectures on Faith in the Doctrine and Covenants. Though the lectures are not accepted by us as revelation, yet we are told they were prepared by the Prophet Joseph, and were for the benefit of the people of the Church. This statement is as follows:

"A religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation."

ABRAHAM'S WILLINGNESS TO SACRIFICE

Now, that is a very strong saying. Yet, the experiences of some of those of whom we have record, who have developed great spiritual power, demonstrate the fact that sacrifice has produced such results in their lives. I am reminded of Abraham, who was told by the Lord to take his son—the son of promise—born to him in his old age, through whom the divine assurance to Abraham regarding his posterity should be fulfilled, and offer him as a sacrifice. When this son was grown to be a youth his father was told by the Lord to offer him as a sacrifice upon Mount Moriah. Abraham did so. He took his son to that place and there was prepared to do what the Lord had commanded. He had proven his determination to carry out the will of the Lord, even though it meant the taking of the life of his son.

There are those who would utter condemnation against such a course, as being contrary to all equity and righteousness. Yet Abraham recognized that the Lord had the power to give and to take away. He had that confidence in the Lord that the course of life that he was pursuing, and the instruction he was receiving from God, were such

that the Lord could save his son's life if it were necessary. So he proved his willingness to sacrifice the life of his beloved son. But when it came to the final test, after he had proven himself, the Lord did not require that sacrifice at his hands. However, he did greatly magnify Abraham, and he became, we are told, the friend of God, because of his sacrifice and his faith. He mingled with the great of the earth at that time, and was recognized by them as a power. Among the Mohammedans today Abraham is recognized as the greatest prophet of all. Likewise, among the Hebrews and Christians, he is recognized as a wonderful man.

THE SAVIOR'S GREAT SACRIFICE

Now, another example is that of the Savior himself. He was called upon to sacrifice his life because it was the will of God. It was his mission. He had the assurance that the course of life he was pursuing was pleasing to God. The final achievement of his mortal life was to undergo that atoning sacrifice for the redemption of mankind. He realized the terrible agony that he would have to suffer, as well as the mental crucifixion that he must endure through the shame and ridicule that was to be heaped upon him. Yet he was prepared to accept and undergo the sacrifice that was before him. Thereby he became the Redeemer of the world; and the mediator between men and God. He is the one who stands between us and our eternal Father. Through him alone can we gain the resurrection and come to salvation by the acceptance of his teachings, and the observance of his commandments.

MARTYRDOM OF THE PROPHET JOSEPH

There have been others who have been called upon to make great sacrifice for their devotion to divine truth. The Prophet Joseph Smith demonstrated in his life the very thing that is contained in the statement, that only that religion which has the power to call for the sacrifice of all things, even of life itself, if necessary, has the power to produce the faith necessary to bring mankind to life and salvation. The Prophet Joseph went to his martyrdom assured that the faith he possessed and the principles that he had adopted were of God. He had had the assurance from the Lord himself, from his personal visitation to him, that he should become an instrument in his hands for the accomplishment of divine purposes. Through his faith and sacrifice we understand that he is appointed to stand at the head of this last dispensation.

I do not assume that the Lord is going to require of every one of us such sacrifices. But I do maintain that the living of the Gospel will develop the spirit of sacrifice. If we are to gain salvation we must first have assurance that the course of life we are pursuing is in accordance with the will of the Lord. In other words, we must have a testimony of the divinity of this work. If we do not, we cannot, of course, be willing to make sacrifices. So it is important that every one of us should gain assurance of the divinity of this work, and of the fact that the Prophet Joseph Smith was ordained of God for the establishment of this work. To him were consigned the keys of divine authority

to direct the work. All who have succeeded him have been appointed to bear the keys of authority in the Church, and have been inspired of God. That authority permeates the entire body of the Church.

REAL VALUES OF LIFE

Do these sacrifices really mean loss in the real sense of the word? In the mortal or human sense, probably yes. From the standpoint of the pleasures of the world, probably yes. The people of the world consider anything a deprivation that would restrain them from indulging their appetites of whatever nature. But those who have an appreciation of the values of life will realize that the things that the people of the world refer to as the pleasures of life and the satisfying of their appetites, are the petty things. They are the things that will pass. They are the dross that will be thrown away. It has been aptly said that to do without and like it is the first lesson in the art of being happy. The principles that the Lord has revealed are the things that will count as realities in this life and in eternity.

DEVELOPMENT THROUGH SACRIFICE

These principles are known to us. I do not need to enumerate them. All that the Lord has commanded us to do are for our benefit. We receive the blessings. There is no sacrifice in the final and permanent sense of the word. The rewards obtained are so much greater than the self-denial necessary. We gain through the observance of divine commandments, because every principle and any deprivation that may be entailed thereby is for our greatest welfare, growth, and development in life, here and hereafter.

TITHING REQUIRES FAITH

I have been impressed with the testimonies at various times in these conferences of the Church relative to the results of the observance of tithing, that have been borne to us, and the evidences shown in our investigations. I think probably that tithing may be considered a principle that from a pecuniary and selfish standpoint requires more power and faith to observe than some other commandments. Yet it brings blessings far outweighing the sacrifice itself.

TITHING IN OTHER CHURCHES

I am reminded, too, of a statement made showing the way in which this principle is growing among other people. I have an article clipped from a magazine of the Protestant Episcopal Church, known as "The Diocesan Council," in which the subject of tithing is discussed. It refers to a booklet called "The Church has Tithers," written by a Dr. Louis B. Franklin. He writes of the observance of tithing as they understand it. His comment in regard to the principle of tithing is rather interesting: "The practice of tithing is extremely simple. One-tenth of all income, plus one-tenth the rental value of a house wholly owned and used as one's residence, should be set aside as God's property to be administered for him. Help to dependent relatives is a family

obligation and should not be taken out of the tenth. Exercise the same care in administering God's portion as you do in running your own business, or budgeting your household expenses. Whatever the reason, many have recorded it their judgment that it is easier to live on nine-tenths than on ten-tenths. The readjustment of a family budget so as to provide for setting aside the tithes may demand a reconsideration of the whole question of standards of living. Many have found in such a consideration the dawning of a new and happier day."

That is the testimony of people who do not belong to this Church. Does that indicate that the principle of tithing is a natural, divine principle? Surely if it is divine it will produce results for all who practice it in the spirit of it, as far as they have understanding.

FAITHFUL TITHEPAYERS GENERALLY EMPLOYED

From the reports given by some of the mission presidents, and by the stake presidents and bishops, and from our own investigations, it appears that generally the people throughout the Church who pay tithing are making their way forward financially as well as spiritually. Those who need help are largely not those who have been faithful tithe-payers. On the other hand, most of the faithful tithepayers have been able to maintain themselves even under this most extended period of depression. Surely this is a splendid evidence of some of the results of faith and sacrifice. Let it be remembered, however, that faith in the divinity of this or any other principle alone can bring the blessings.

My brethren and sisters, I desire to testify to you that this and every other principle of the Gospel is for our welfare and progress, and that the Gospel itself is the greatest thing that has come to mankind, both for this life and for the life hereafter. I pray that I may be able to stand, with you, firm and faithful, be prompt to accept instructions given, alert to follow the guidance of the Holy Spirit, and to measure up to the finest standards of the Gospel of Jesus Christ, in the name of Jesus Christ, Amen.

ELDER GIDEON N. HULTERSTROM

Former President of the Swedish Mission

My dear brethren and sisters, I am indeed glad and happy for this opportunity to be in attendance at this General Conference of the Church. I humbly pray that while I stand before you I may have a rich portion of the Holy Spirit of God, to direct my report that I am to give of the Swedish mission.

I bring you greetings and good tidings from your sons in Sweden. They are performing a faithful labor in that far-off land. They are laboring earnestly for the building up of the church and kingdom of God. There seems never to have been a time when there has been a better opportunity to do missionary work than at the present time, and I am pleased to report that the work of the Lord is gaining headway in Sweden.

We are proclaiming the Gospel in the usual way, but also by illus-

trated lectures about Utah and the pioneers, and also lectures about the Book of Mormon. In connection with our conferences held we are giving concerts and religious pageants, and I am happy to state that all these new methods have had a wonderful effect for good in behalf of the Lord's cause in Sweden.

In one of our conferences in the city of Stockholm we had the honor to have with us the U. S. Consul General, Mr. John Ball Osborne. We took the opportunity to call upon him to speak. In his address he said among other things, that the Latter-day Saints are trustworthy men and women. He praised the work accomplished by our Elders, and he spoke highly of our Church leaders, especially of those that he had become acquainted with, namely, Dr. John A. Widtsoe, Dr. James E. Talmage and Senator Reed Smoot. Much good came from the results of this conference, especially for the reason that we had this distinguished gentleman with us, taking part on the program.

On the 14th of June, this year, it will be eighty-two years since the Gospel was first introduced in Scandinavia by the late Apostle Erastus Snow. This was the most outstanding event in the history of the Scandinavian countries, and the proclaiming of the restored Gospel in those lands since the year 1850 has brought nearly fifty-five thousand souls into the Church of Jesus Christ of Latter-day Saints. What a wonderful harvest! I rejoice when I think of the progress of this great latter-day work in all parts of the world.

I am pleased to state that a change has come about in the world, because in the past our message has been somewhat misunderstood. I am pleased to report that the newspaper press in Sweden is more favorable now than it has ever been before. Our meetings are advertised free of charge in nineteen of the newspapers over there, and a friendly spirit exists today. Whenever prominent Church members visit us we arrange for an interview, and the good things thus published in the papers have a wonderful effect for good. I can truthfully say that we have been blessed indeed by the Lord in our work in Sweden.

I take this opportunity to greet you from President and Sister John A. Widtsoe, presiding over the European Mission. By the way, they are doing a most wonderful work, and under their able direction we are trying to build up the branches of the Church in the Swedish mission, and to keep in step with all new things and new methods introduced by the Church, here at home and in the missions.

I can state that more responsibility has been placed upon the local brethren, and our auxiliary organizations are working; they are active and they are doing a most splendid work. The Primary work was introduced in the Swedish mission about a year ago and five such organizations are now functioning. I am also happy to relate that we have organized, during the past two years, three genealogical societies in that mission, and they are doing a considerable lot of good for the members of the Church, in their research work, preparatory to sending their genealogical work to the Salt Lake Temple.

The Book of Mormon has its mission to fulfil,—a great mission, by

the way. It contains the fulness of the Gospel, and the Elders have done their best to distribute this book. It has been placed in the libraries of Sweden, and in some of the leading book stores, and thereby several copies are being distributed. During my visit in Finland, a couple of years ago, I presented the Book of Mormon to Mr. Uno Thurman, of the public library in Helsingfors. He was very glad to receive this sacred volume.

In conclusion I wish to testify to you that Mormonism is the true Gospel of Jesus Christ, and I am grateful indeed to my Heavenly Father for the privilege I have had to spend ten years of my life as a missionary abroad in the ministry of the Gospel. This wonderful privilege has come to pass in fulfilment of a patriarchal blessing that I received about thirty years ago.

I rejoice in this work, and my desire is to keep on working in this Church during all the days of my life. I know, as surely as I know that I live, that Joseph Smith was a true prophet of God, and that President Heber J. Grant and his associates, who stand at the head of this Church today, are true servants of the living God, holding the keys of the priesthood and having authority to build up the Kingdom of God in all the world.

This is my testimony, and I bear it in the name of Jesus Christ. Amen.

Sister Pearl Kimball Davis sang, "O Love Divine."

ELDER FRED TADJE

Former President of the Swiss-German Mission

The poet, on seeing weather-beaten trees, and remarking their shape and outline, wrote reflectingly:

"Is it as plainly in our living shown, by slant and twist
Which way the wind has blown?"

The answer to this query is yes; we do, in our living, reflect the way the wind has blown. Every influence that we have known registers some mark upon us. Each one leaves its impress, and one day finds expression in our conduct or attitude.

As you have heard, I come to you from the mission field, where it has been my privilege to associate with many of your sons. I have had the opportunity to observe them; to study their actions and reactions; to appraise their character. I have seen them in discouragement and in enthusiasm, in defeat and in victory, confused by problems, and triumphing over them. I have seen their works. I have recognized their efforts. I have looked into their lives—their souls were bared to me. I have known their faith; and I wish to say to you mothers and fathers of missionaries, there are no finer young men in all the world than those you send to us as missionaries. I congratulate you as parents, and I congratulate the Church for such splendid types of young people. Their

character is an honor and a credit to you, for they reflect the influences that you have exerted over them.

Just as surely as weather-beaten trees show the way the wind has blown, so do these young men disclose the kind of training they have received. In the lives of these young men we can see the shaping power of the Church and of the home, and the influence of their parents.

One of the most potent factors in molding an individual's life is the power of example, particularly the example of the parents. The child naturally looks to his father as a perfect model. His son will copy his walk, his speech, his manners, his every action. Father is his model, his rock on which he stands. Unconsciously, perhaps, but nevertheless surely, the child patterns his life after his father. If the father is a man of faith and virtue, if he cultivates the good qualities, then every fine trait is accented in the child. But if he is careless and negligent, if his habits are bad, his influence, just as strong, is for the worse.

Fathers and mothers, what a tremendous responsibility is ours! How vigilant we must ever be to guide our children right. How we must foster the spirit of faith and love in our homes. There it is that we can inculcate a love of the Gospel, an unshakable faith, in the breasts of our children. Let every influence be an uplifting one. Cultivate religious expression.

I believe one reason why the Gospel means so much to me is, because it meant so much to my parents. We were brought close to the Gospel as children in the home. Not a day passed that some phase of the Gospel was not discussed. Family prayers were observed regularly, and then early in the evening, before any one was over-tired. The motto in the home was: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." The spirit of the home, the discussion of the Gospel principles, the family prayers, and above all, the example of the parents, who endeavored to live real Gospel lives, imbued a desire into the hearts of the children to serve the Master in whatever capacity they were capable.

A father confided to me, at one time, that when his children passed through the critical period of their lives he had fasted and prayed a day every week for years, for divine help to rear his children properly in the Church. He wanted them to grow up in faith and in love of the truth. He said: "I cannot bear to see my children go astray, or disinterested in the Gospel. Should that happen it would shorten my life, and with the help of the Lord I will do all that lies in my power to instil into their hearts a desire to serve him." What a devotion to a righteous cause! Were his efforts in vain? Indeed not, for thus far his children are firmly grounded in the faith, and no matter what call is made upon them by the Church, they respond joyfully and whole-heartedly.

I have three boys whom I love dearly. If I can inspire them with the same high faith that my parents bequeathed to me, if I can instil into their hearts a fervent love of God and his work, if I can be a worthy example in all things, then I shall be content. If I can create in them an earnest desire to know God's will and to do it, to serve him and to love

his Gospel, then I shall be indeed gratified. Some day, I hope, they may take their place as missionaries, thoroughly qualified to carry on in the all-important work. And I hope that some future mission president; looking upon the lives of my boys, and of yours, may read in them the reflection of good influences and proper example. May he never see child-like faith dulled by parental indifference, or potential virtue marred by parental neglect.

Let our every influence be for good. Let our example be a shining light to guide our children in the paths of truth and righteousness. Let us bring the Gospel close to our children, that they may learn to know and love it, and that they may respond to its uplifting influence.

My experience has proven that, generally speaking, the most faithful and successful missionaries come from families here at home where the Gospel receives first consideration. I have observed, too, that the families where the Gospel is the predominant thought are ever responsive to the call of the Authorities of the Church, no matter what sacrifice it might entail.

Let us all place ourselves in tune with this great cause by making the Gospel a substantial part of our home life and training. I am exceedingly grateful for my membership in this Church. I prize more highly than I can express the privileges I enjoy as a bearer of the Melchizedek priesthood. My earnest desire is to be able to show my appreciation for my many blessings by rendering at all times, and under every circumstance, acceptable service in the sight of the Lord. This Gospel has brought me joy and gratification beyond description. I have tasted of the fruits of the Gospel, and I want to testify to you that I have found them most delicious.

May the Lord continue to bless us all, I humbly pray, in the name of Jesus Christ. Amen.

At the request of President Grant the congregation arose and sang two verses of the hymn, "Redeemer of Israel."

ELDER MELVIN J. BALLARD

Of the Council of the Twelve Apostles

BENEFITS OF CONFERENCE

It has been my great pleasure now for nearly forty years to be in attendance at the General Conferences of the Church. I count it a liberal education in the science of life to have had this distinguished privilege, not alone from the things that were said, but the spirit that prevailed during those many sessions has brought to me understanding, light and knowledge that I have prized most highly. I have observed that there has always been something suited for the occasion, for the times demanded certain instructions; and that those instructions were forthcoming at the conference, for the profit, the guidance and the blessing of the people. I am sure this Conference is proving to be full of fruitful benefit to the membership of the Church.

KINGDOM OF SATAN TO BE SHAKEN

In the beginning of the foundation of this work the Lord said—I am reading from the hundred and thirty-second section of the book of Doctrine and Covenants:

"Everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down. * * *

"For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed."

I read a statement similar to that in the Book of Mormon, Second Nephi, reading from the twenty-eighth chapter. Speaking of these days, which Nephi undoubtedly saw, full of all their peril and their trouble, he said:

"For the kingdom of the devil must shake, and they which belong to it must needs be stirred up unto repentance, or the devil will grasp them with his everlasting chains, and they be stirred up to anger, and perish;

"For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good."

He expressed the same thought in the last chapter of First Nephi, and I read as follows; describing these very events such as we are now passing through, he observed:

"The righteous need not fear, for they are those who shall not be confounded. But it is the kingdom of the devil, which shall be built up among the children of men, which kingdom is established among them which are in the flesh—

"For the time speedily shall come, that all churches which are built up to get gain, and all those who are built up to get power over the flesh, and those who are built up to become popular in the eyes of the world, and those who seek the lusts of the flesh and the things of the world, and to do all manner of iniquity; yea, in fine, all those who belong to the kingdom of the devil, are they who need fear, and tremble, and quake; they are those who must be brought low in the dust: they are those who must be consumed as stubble; and this is according to the words of the prophet."

These marvelous declarations that the day would come, in the history of the world, when everything that was set up by man, that was not in harmony with God's will and purpose, would be shaken and destroyed, indicates a new epoch in the history of this world.

As we look back over the hundred years that have passed since these prophecies in the Book of Mormon and the Doctrine and Covenants were made known to us, we see evidences of the Lord fulfilling these very predictions; everything to be tested, to be tried and to be shaken, and only that which is the truth and that which was set up by the Lord shall survive.

A CENTURY OF PROGRESS

What marvelous things the Lord has been doing in the earth, outside of this Church! Next year, in the city of Chicago, there will be a centennial exposition celebrating the hundredth anniversary of the founding of that great city, for it was established three years after this Church was organized. It has been named "A Century of Progress."

using the exact title of a very fine manual which the Young Men's and Young Ladies' Mutual Improvement Association adopted in 1930. The exposition will set forth what has happened in human progress during the past hundred years.

I was impressed recently by reading a book entitled "A Century's Changes in Religion," and the observation made that the last fifty years have shown greater changes in religious thought and practice than all the ages of time. But what changes have been wrought! What changes have occurred in the science and the arts! How human thinking has been modified!

When Joseph Smith came forth declaring the restoration of this Gospel, with its clear-cut notions concerning the salvation of men, concerning the doctrine of deity, they were so diametrically opposed to every existing religious denomination that there is no wonder he had the hatred and enmity of religious bodies. But how the truth he taught has survived! Belief in miracles was necessary to accept Joseph Smith's statement, and that was not a miracle-believing age. But how the Lord has changed human thinking in these hundred years!

Let me read two items that I secured recently. One of them is a statement which occurred in the very year that Joseph Smith received his first vision, the year 1820.

J. R. Howard, former president of the American Farm Bureau Federation, and now head of the National Transportation Institute, stated in a recent address that back in 1820 the head of a school board at Lancaster, Ohio, wrote the following letter to one who had applied for the use of a school house for a debate on the practicability of the railroad and telegraph. Here is his letter:

"You are welcome to use the school house to debate all proper questions in, but such things as railroads and telegraphs are impossibilities and rank infidelity. There is nothing in the Word of God about them. If God had designed that His intelligent creatures should travel at a frightful speed of fifteen miles an hour, by steam, He would have clearly foretold through His holy prophets. It is a device of Satan to lead immortal souls down to hell."

Even as late as 1870, here is an item that appeared in a Boston newspaper:

"A man about forty-six years of age, giving the name of Joshua Copper-smith, has been arrested in New York for attempting to extort funds from ignorant and superstitious people by exhibiting a device which he says will convey the human voice any distance over metallic wires, so that it will be heard by the listener at the other end.

"He calls the instrument a 'telephone,' which is obviously intended to imitate the word 'telegraph' and win the confidence of those who know of the success of the latter instrument without understanding the principles on which it is based.

"Well-informed people know that it is impossible to transmit the human voice over wires, as may be done with dots and dashes and signals of the Morse Code, and that, were it possible to do so, the thing would be of no practical value.

"The authorities who apprehended the criminal are to be congratulated, and it is to be hoped that his punishment will be prompt and fitting, that it may serve as an example to other conscienceless schemers who enrich themselves at the expense of their fellow creatures."

Have we made any progress in a hundred years? When my voice

is now traveling over radio—not over wires—to those of you who are listening, at the speed of light, one hundred and eighty-six thousand miles a second, almost eight times around this globe in one second—have we made any progress?

I listened to an international broadcast honoring America's greatest inventor, who passed away last year, Thomas A. Edison, celebrating the fiftieth anniversary of the invention of the electric light; his voice coming instantly, and the voice of Dr. Einstein from Berlin, on the other side of the world, in the smallest fraction of a second. Then I fell to thinking of what had happened in the fifty years that I could remember, and I concluded that more human progress had been made in these fifty years than in all the ages of time; and I asked myself: Why have I been permitted to live to see more than all my fathers, back to the day of Adam, had seen, all combined together?

THE HAND OF GOD MANIFEST

Why this marvelous change, and how it has changed human thinking! Now we live in the age of miracles! There are a thousand of them that we see with our eyes. They are demonstrated, and yet we, many of us, cannot comprehend them. They are miraculous, and yet they are realities.

How all this mighty flood of truth has been an ally to this Church, perhaps its greatest ally! But I count it all as having come from God. He was fighting the battles of truth. When it was his good pleasure, as Joel saw, the day would come when the Spirit of God would be poured out upon all flesh, and young men would dream dreams, and old men would see visions, the vision of the things of God. These were all his secrets. It was not that the age that preceded ours was lacking in intelligence, that they did not discover these marvels that have brought us such great human transformations. It was that God had not willed it. When the hour came that he was willing that a new order of things should be established in the earth, he unlocked the secrets he had held, and let man come to know them.

Hence these have been our allies, for we find ourselves in no contradiction to any of these scientific truths that have come. We recognize the vast difference between the theories of scientists and the facts of science. I have failed to find this Church, or its teachings, in conflict with a single fact of science.

GROWTH OF CHURCH

It used to be said that Mormonism flourished where ignorance was most profound, but in the age of the world's greatest enlightenment there is no church on earth whose percentage of growth equals this Church. While others are losing ground, how we rejoiced to hear yesterday the report of the continual progress and growth of this Church, and that in the age of the world's greatest enlightenment!

There was published in 1929 a volume entitled "The Story of Religion," and I read this regarding Joseph Smith and Mormonism:

"The incredible thing about Mormonism is that such a respectable religion could have been derived from such a disreputable person. Mormonism is barely a century old, and yet it is one of the most successful religions on the American continent. If we are to accept the dictum of Jesus, 'By their fruits ye shall know them,' we must rate Mormons high. There is no disputing the fact, however, that Joseph Smith, the undoubted founder of Mormonism, was not only a psychopathic case, but also a shrewd schemer whose ethical sense was poorly developed.

"America has no better citizens than the Mormons. At first sight it is difficult to account for the evolution of present-day Mormonism from the teaching of such an erratic person as Joseph Smith.

"There are several factors of importance, however, in the situation. In the first place, in spite of his visions and vagaries, Joseph Smith was undoubtedly a commanding and attractive personality. That fact has been testified to by friend and enemy. In the second place, there were elements of power and worth in Smith's message."

We are making some progress, that we are counted to be among the most enlightened, and no religion more acceptable. Still they cannot understand how it could have come from such a disreputable person. How long shall we live until the whole truth shall be known, until out of the bigotry of that age that had conceptions such as I have just read to you, Joseph Smith shall yet arise gloriously, when the truth he taught shall be more fully understood by men?

We know that they had not understood him. They have not understood us. But we shall yet win the world to pay honor and respect to that prophet of God, and know that those who traduced his character did not tell the truth. So I rejoice in that which is happening. I rejoice in what God is doing today, for he is moving among the nations of the earth.

HOPEFUL OF FUTURE

Yes, I see him even in this depression, brethren. I know that greater human progress will be made in the future than in the past. I am looking for greater progress in the alleviation of the economic distresses of the world in the next ten years than the last hundred years have seen. The men of this age are awakening to the need of it. God is preparing for the coming of his Son, Jesus Christ. He would not come to a world that was in the condition this world was in a hundred years ago. Neither is he ready to come just yet. There are many things that must yet be done in the battle for truth and right. There shall yet be wars, certainly; but out of each conflict, no matter how deadly, will come victory for truth and for human emancipation, for it is in God's program.

You Latter-day Saints need not be afraid, if only you will continue to adhere to these principles that have brought us through in the past so successfully, and shall deliver us from the trials of the future. Do not become alarmed nor disturbed. It is said of human beings, when they are confronted with disaster, the great majority lose their heads and go temporarily insane. If a fire breaks out in a theatre, the majority of people will trample each other to death. How few there are that in the majesty of their souls arise to the occasion, undefeated, and walk out calmly!

ADVICE TO LATTER-DAY SAINTS

In this time of panic and distress there are many who lose their heads and rush on banks, to wreck them. That ought not to be a characteristic of the Latter-day Saints. They ought, in majesty and in peace and in self control, to be sane and not insane. There are those who lose their faith, some allow their spirit to be broken, and some even commit suicide. It should not be so with the Latter-day Saints. Our position should be to study our problem and discover what led us into our present difficulties. Then go to work, and see to it that we solve our problem and let not this lesson be repeated unto us.

Let us not become ramblers. If we have failed in one place we need not go to the ends of the earth to try again. Right in the same community where you are you will discover another chance. You need not leave your farming occupations either. If you will be patient, and stay by the enterprises that you have undertaken, and practice self-denial, God will deliver you. The greatest losses are not financial. They are spiritual. Our financial losses will all be recovered if we will only be patient and see the hand of God working for the furtherance of his holy purposes. We have reached the day, thank the Lord, when his truth is triumphant, when it is going to succeed, the greatest day truth has ever known.

TESTIMONY OF THE TRUTH

My soul rejoices to be identified with the Church that has the truth. I am more interested in seeing the truth succeed than any organization to which I belong, but thank God, the organization to which I belong has the truth, and everything that has come forth in this age is demonstrating it. It will stand every test, and it will stand forever.

God help us to be loyal to it, support it; there never has been an opportunity, in the history of this world, for the Gospel of Jesus Christ to really demonstrate its power, its virility and its strength. Now its day has come. Live our religion, and let our light shine, and we shall see God's work going forward to greater and holier accomplishments than in the past.

This is my testimony to you, my brethren and sisters, for I believe with all my soul that God has not deserted us, but he is moving forward to the accomplishment of his purposes. May they speedily be accomplished. May we keep the faith and be found with God's work in the day of its victory, I pray, in the name of Jesus Christ. Amen.

ELDER DAVID O. MCKAY

Of the Council of the Twelve Apostles

As I stand before you this morning I find my mind still occupied by an ever recurring thought suggested by a conversation I had recently with some students, more particularly with one student, who within a day or so, came to inquire for guidance and to seek possible help.

This particular young man was very much perturbed in his feelings. He had heard in one of his classes several imputations that seemed to

conflict with his ideas of religion. One of the latest, for an illustration, was this: His teacher had said that the principle of "Fasting is a relic of asceticism." I immediately asked him if he had ever thought that asceticism as related to fasting might be the prostitution of a worthy principle. He said he had never considered that phase of the question.

ASSOCIATION WITH LEADERS AN INSPIRATION

Before I comment further upon this conversation I desire to express a few thoughts in relation to the adequacy of this Church in supplying the needs of every human heart. An appreciation of the whole will make more impressive the importance of any particular part. I am happy that this one hundred and second annual conference of the Church of Jesus Christ of Latter-day Saints finds me in absolute harmony with the teachings and ideals of the Church. My confidence in the First Presidency as noble men and inspired leaders is secure. My association with the Council of the Twelve, with members of the General Sunday School Union board, with members of other general boards, with stake and mission presidencies, and with the priesthood generally throughout the Church is a constant source of inspiration and delight.

CHRIST THE IDEAL

The teachings and life of the Master never before seemed to me more beautiful, more necessary and more applicable to human happiness. Never have I believed more firmly in the perfection of humanity as the final result of man's placement here on earth. With my whole soul I accept Jesus Christ as the personification of human perfection—as God made manifest in the flesh, as the Savior and Redeemer of mankind.

"He stands alone," as one has said, "in unapproachable grandeur. Nineteen centuries roll away, and his character so lives that he inspires millions of men with impassioned love.

"Other men may seem to be children of their surroundings. He became what he was despite his surroundings, and he is the only one who can say, in truth: 'Do as I have done.'" His eyes looked beyond the present, peered into eternity, and comprehended the infinite. He is the image of God.

CHRIST'S GOSPEL A PERFECT PLAN

Accepting him as my Redeemer, Savior, Lord, it is but logical that I accept his Gospel as the plan of salvation, as the one perfect way to happiness and peace. There is not a principle which was taught by him but seems to me to be applicable to the growth, development and happiness of mankind. Every one of his teachings seems to touch the true philosophy of living. I accept them whole-heartedly. I love to study them. I like to teach them.

CHRIST'S CHURCH A COMPREHENSIVE PLAN

So it is with the Church which Christ has established. Since it is founded by the Perfect One, it follows that when properly interpreted

it too approaches perfection. Every phase of it therefore seems to me to be applicable in some way to the welfare of the human family. When I consider the quorums of priesthood, I see in them an opportunity for developing that fraternity and brotherly love which is essential to the happiness of mankind. In these quorums and in the auxiliaries I see opportunities for intellectual development, for social efficiency. In the judicial phase of the Church I see an ample means of settling difficulties, of establishing harmony in society, of administering justice and of perpetuating peace among individuals and groups. In the ecclesiastical organization I see an opportunity for social welfare such as cannot be found in any other organization in the world. Thus do Christ and his Church become my ideal, my inspiration in life. I think it is the highest ideal for which man can strive.

FAITH AN ANCHOR TO THE SOUL

Such faith in the Great Teacher and in his Church I consider a safe anchor for young people to possess, especially during the formative period of their lives, and I freely take issue with any man who deliberately destroys such a faith without offering something better in its place; and I know of nothing else in the world that can even approach Christ's Church as an anchor for the soul.

MORE FAITH NEEDED

One great need in the world today is more faith, less skepticism, more confidence, less doubting. As Bruce Barton expresses it: "Faith in business, faith in country, faith in one's self, faith in other people,—this is the power which moves the world. And why is it unreasonable to believe that this power, which is so much stronger than any other, is merely a fragment of the great power that operates the universe?"

FAITH SHOULD BE INCREASED NOT UNDERMINED

Now, at the opening of my remarks I referred to my conversation with a student because it illustrates two things: First: Insinuations made to the young who are yet undecided as to what are the most important things in life may shake the faith of youth, and "Youth without faith is a day without sun."

Secondly, I cite that instance to bring home to us today the necessity of parents and officers in the Church teaching more earnestly and diligently the principles of life and salvation to the youth of Zion and to the world in order to keep the latter properly balanced through the formative period of their lives.

"Our civilization is imperiled today," writes an American statistician, "simply because it is ill balanced. Our spiritual culture lags so far behind our material culture, in its development, that we have no adequate control over the latter. Our science, our education and our government can do much to help correct this lack in our spiritual development, but in the main this must be done, if done at all, by religion and by the Church, for religion is the creator and the conservator of our social ideals, and the church is their chief propagator."

The confidence and faith I have expressed this morning in the First Presidency, the Twelve, and others of my associates, as well as in the Gospel and especially in the Savior, applies also to the tenets and teachings of the Church. Every one when properly interpreted and applied has in it a saving power and blessing for all who will accept it.

PRINCIPLES TO BE APPROACHED FROM PROPER VIEW POINT

There is not time this morning even to mention further these various phases of the Church, each one of which will apply to the needs, to the education, to the peace of individuals. I should like to take, as an example, however, the principle already named. Considering this will illustrate also how even a teacher may himself become warped in his attitude toward what he might consider merely a dogma. You know there are occasionally men in the profession of teaching—as that is my profession I can speak plainly—who pride themselves on being iconoclasts; but unfortunately, when such teachers break their so-called images they supply nothing to replace them. They destroy ideals but offer no others, thus leaving the young boy in doubt and uncertainty. Such a one seems to me to be heaving anchor and starting out on the ocean of life before his course is even charted. It is well not only for church people but for educators everywhere when teaching the young to have in mind the three “C’s” as well as the three “R’s” mentioned so proverbially. By those three “C’s” I mean character, conduct, citizenship. The teaching of religion in public schools is prohibited, but the teaching of character and citizenship is required.

PRINCIPLE OF FASTING APPLIED TO HEALTH

Every principle and ordinance of the Gospel may be attacked from one angle or another as a mere “ism,” but it may also be considered as possessing elements of soul growth, beauty and sublimity.

Consider for a moment this principle of fasting. It is as old as the human race and undoubtedly when first practiced was related to health. It is generally conceded that most people usually consume more food than the body requires. Overeating clogs the system with deleterious waste products. When such a condition exists a short fast is useful as a means of restoring the body to its normal active state. One authority referring to this says, “The great thing about the fast is that it sets you a new standard of health.” And an eminent Scotch physician adds, “Fasting for a longer or a shorter period is often a beneficial practice especially in the case of those who have been living too freely.”

TO SELF-CONTROL

But besides this there is the spiritual strength derived from the subjecting of the physical appetite to the will of the individual. “He who reigns within himself and rules passions, desires and fears is more than king.” As in eternal life, so in self-mastery, there is no one great thing which a man may do to obtain it; but there are many little things by observing which self-control may be achieved. And a subjecting of

the appetite to the will and a refusal to satisfy desire are two of these little things. Writing on this very question, the subjection of appetites and desires to the will, the psychologist William James admonishes "To do each day something which you do not like to do." If there were no other virtue in fasting but gaining strength of character, that alone would be sufficient justification for its universal acceptance.

AS AN ECONOMIC BENEFIT

But associated with this practice in the Church of Jesus Christ of Latter-day Saints is the giving of a fast offering, the underlying purpose and far-reaching benefits of which make the monthly observance of fast day one of the most significant features of this latter-day work. Besides the benefits already mentioned there are: First, all the spiritual uplift that comes from a Christ-like desire to serve one's fellowmen; and Second, an economic means which when carried out by a perfect and active organization will supply the needs of every worthy poor person within the confines of the organized branches of the Church.

The regularly constituted fast consists of abstinence from eating two meals once each month. The value of these two meals is given as a voluntary donation for the relief of those who are hungry or otherwise in distress. Sincere observance of this rule means spiritually that the divine principle of service is expressed and the resultant promise of the Master is merited, "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Let us apply this principle to some local condition. Recently there was carried on in Salt Lake City, as in other progressive cities, a campaign to raise \$155,000 to be used for charitable purposes. Suppose that at the beginning of 1931 everybody in this city had observed the fast for the special purpose of aiding the needy through the Community Chest. There are 140,000 people in Salt Lake City. That would be 280,000 meals a month. At an average cost of 10c a meal, \$28,000 a month or \$336,000 a year would be made available for the relief of the poor, or more than twice as much as was collected for this worthy purpose during this year.

THE CHURCH TRIUMPHANT

So you may take any phase of this Church and prove its potency in its particular field in the advancement of the individual, in the happiness and peace of the home, in the progress, safety, and perpetuity of society.

God help us to contribute our might and influence to the perpetuation of the Church of Jesus Christ, of which we can truly say: "Persecution has not crushed it; power has not beaten it back; time has not abated its force; and what is most wonderful of all, the abuses and treason of its friends have not shaken its stability." May neither prosperity nor popularity hinder its progress any more than these other forces, and may teachers and parents unite in impressing youth particularly to be loyal to that which we know is good for humanity and contributive to eternal salvation, I pray in the name of Jesus Christ. Amen.

The congregation joined in singing the hymn, "O ye mountains high."

The benediction was pronounced by Elder Elmer F. Taylor, President of the Young Stake.

Conference adjourned until 2 o'clock p. m.

AFTERNOON MEETING

The fourth session of the Conference commenced at 2 o'clock, Saturday afternoon, April 9th.

President Heber J. Grant, who presided, announced that the Relief Society Ladies' Chorus, under the direction of Sister Lottie Sackett, would sing "Recessional," as the opening number.

After the singing of this selection by the Chorus, the opening prayer was offered by Elder Harry L. Payne, President of the St. Joseph Stake.

The Relief Society Ladies' Chorus sang the anthem, "Within this sacred dwelling," solo part by Brother Cornelius G. Van Os.

ELDER RULON S. WELLS

Of the First Council of Seventy

There is one thing that has always been evident to me, since I have made a study of the Gospel of the Lord Jesus Christ, and that is this, that there has been a constant, progressive divine purpose in all of the dealings of God with man, and the history of the world is replete with evidence of this fact; that divine purpose is manifest in the coming of all the servants of God, the prophets, the apostles, and in the revelations that have been given in every dispensation of his providence.

That divine purpose has been stated in the writings of the prophet Moses when he said: "This is my work and my glory, to bring to pass the immortality and eternal life of man." That purpose was promulgated before the foundations of this earth were laid. It was considered beforehand, and we are now in the process of the development of that purpose. It is now approaching its great climax, the accomplishment of God's purposes with his children that have dwelt upon the earth.

It is true that we have only glimpses of these things that took place before the foundations of this earth were laid, but, oh, what light and understanding are contained in those few glimpses that have been given to us. We read in the scriptures:

"In the beginning God created the heaven and the earth.

"And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

"And God said, Let there be light; and there was light.

"And God saw the light, that it was good: and God divided the light from the darkness.

"And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day."

In holy writ reference is made to a council held in heaven before the foundations of the earth were laid. The Lord said to his servant Job:

"Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. * * *

"When the morning stars sang together, and all the sons of God shouted for joy?"

These words are very significant. They tell of a time when the sons of God were assembled together and shouted for joy. That particular phrase does not state exactly what it was they shouted for, but in modern revelation that is made clear. It was the promulgation of that divine purpose that God had in relation to his children, and the very plan by which that purpose might be accomplished.

I am going to read again from the scriptures:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made.

"In him was life; and the life was the light of men. * * *

"That was the true light which lighteth every man that cometh into the world."

From these passages of scripture we must concede that Jesus Christ is the light of the world and the power thereof by which it was made. The whole plan then centers in that Son of God that was chosen in that primeval day to carry out the divine purpose. He was sent into the world,

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

"And the Word was made flesh, and dwelt among us."

This revelation of the Son of God, who was with the Father in the beginning, and by whom all things were made, came and dwelt among us in a mortal body of flesh and bones. That was a vital part of the divine plan.

The coming of the children of God to this earth was fundamental, for it was to bring to pass their immortality and eternal life that this world was created, that God sent his Only Begotten Son. From the very beginning we see the purpose in the course of its development. This Son of God was born of the virgin Mary. An angel of the Lord appeared unto her and told her that she was greatly favored among women; that she had found favor with the Lord; that she would conceive and give birth to a son, and should call his name Jesus, and he should be called the Son of God. Said Mary unto this angel, "How shall this be, seeing that I know not a man?" And the angel replied, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

Thus is recorded the coming of that Son of God in mortal body to dwell among us, the Only Begotten Son of God in the flesh. None other was born of God in the flesh, and yet we were all the children of God, but not born of him in the flesh. Let me read again from the scriptures.

"He came unto his own, and his own received him not."

No, they crucified him.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

Here we have it plainly stated that they were not born and begotten of God in the flesh, not by the will of man, but of God, clearly pointing to the fact that we were the children of God born of him in the spirit before the foundations of this earth were laid. But he gave unto even them that believed on him the power to become the sons of God, even as Jesus Christ is the Son of God, of the flesh and of the spirit. For it was to them who are thus born of the spirit that he gave the power to become the sons of God. What was that power? That power was the Gospel of the Lord Jesus Christ, for it is in the divine purpose that all the children of God shall be begotten sons and daughters unto him in body and in spirit, these two component parts of our eternal souls, before they can be received into his celestial dwelling place, before they can become members of his household and the divine purpose be accomplished.

But, although we were born of God in the spirit before the foundation of this earth was laid, when the sons and daughters of God sang together and shouted for joy upon the promulgation of the divine purpose, it still remained necessary in order to be in very deed his sons and daughters, that we should be born in these mortal bodies of the blood and of the flesh, which were not begotten of him but of our natural parents. Therefore, when Nicodemus asked the Lord: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" he made it plain by answering: "Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

Thus it will be seen that the second birth is necessary, which symbolizes the first one—born of the water, quickened by the spirit, and through the atoning blood of Jesus Christ, we are made the sons and daughters of God throughout the endless ages of eternity. Thus is brought to pass the immortality and eternal life of man, and the Gospel becomes the power of God unto salvation. Such is the divine purpose.

The children of Abraham have been called "God's chosen people." That too was in the divine purpose, and people oftentimes ask the question, how is it that God shows such preference to any particular family? Why is it that we who also claim to be the children of Abraham should

be preferred before others when it is clearly stated in holy writ that God is no respecter of persons?

Neither is he a respecter of persons, but this process of choosing the great and the good in order to carry out the divine purpose was predicated on their faithfulness and did not begin here, but before we came to the earth; and these were chosen for their integrity and because they were valiant for the truth in order to carry out his divine purpose. So it appears that even in that primeval day before the foundation of the earth was laid, God chose the great and noble ones from among his children and elected that they should come through the lineage of Abraham, because he knew Abraham before he was born and that he loved the Lord and would teach his children after him; and also in order to maintain their solidarity as a nation or as his chosen people.

Let me read from the Book of Abraham:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born."

Thus Abraham was chosen to become the father of the faithful, and he received the promise that in him and his seed should all the nations of the earth be blessed. This was truly a natural selection, or, if you please, a survival of the fittest. In this respect, at least, it seems to be in accord with modern scientific thought.

This does not mean that all the children of Abraham will be chosen; neither does it mean that none other will be chosen. The children of God are again on trial in this their second estate, and the natural selection is still in progress. There will be many of Abraham's seed cast out on account of their evil deeds and many who are not of that lineage, on account of their integrity and obedience to God's plan, will be grafted into the olive tree and become likewise sons and daughters of God and members of his household.

But before we shall become the sons and daughters of God in body and in spirit we shall have rendered obedience to his glorious Gospel which is indeed the power of God unto salvation. This reconciles the coming and development of the house of Israel, the children of Abraham, as God's chosen people. It also explains the motive for the scattering of that seed that all nations might thereby be blessed, for it was through that seed that the knowledge of the only true and living God was perpetuated in this world. It was through that seed that God has communicated to mankind; through them he has sent his apostles and prophets and they have been endowed with power from on high. They have been the messengers of God to teach the people the way of life. God's chosen people, then, are the children of Abraham through Isaac the son of promise and Jacob to whom the Lord gave the name of Israel; with them he established his covenant. Jacob became the father of twelve sons who became the heads of the twelve tribes of Israel.

We live in a day when the children of Israel are again to be gathered after their long dispersion. We have heard something of the return of the Jews, the tribe of Judah, to the land of their inheritance, even Palestine; but we are not of that tribe but of the tribe of Joseph, "that bright and glorious morning star," and particularly through Ephraim, his son, and are now being gathered on this the land of Joseph, given to him and his seed as an everlasting inheritance—a land choice above all other lands, the land of liberty, even the land of America. We are of that lineage and are now being gathered, having given heed to the call of the Gospel, hearing the voice of the true shepherd, even as we did in our former estate when we were counted among the great and noble ones; but now as then, many are called but few are chosen. The natural selection still goes on.

And now comes the great responsibility that rests upon that chosen few. The Savior said, "In my Father's house there are many mansions * * * I go to prepare a place for you * * * that where I am, there ye may be also." When the Lord makes up his jewels which shall constitute the membership of his household you may be sure it will not be limited to those who happen to live upon the earth during a Gospel dispensation. Nevertheless the same requirements will be made of all before they can become members of his household, his sons and daughters both in body and in spirit. This must be accomplished through obedience to his Gospel and by being born of the water and of the Spirit. Those who have died without a knowledge of the Gospel may, if they are honest in heart, be converted and brought to repentance when the Gospel is preached to them in the spirit world, but even as the question arose in the mind of Nicodemus with reference to the living, "How can a man be born when he is old," the question now might naturally arise: how can a man be born when he is dead? Provision is likewise made for this in the Gospel of the Lord Jesus Christ. Hence baptism and other ordinances for and in behalf of our dead kindred by their living representatives; "For," as we read in the scriptures, "for this cause was the gospel preached also to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit." Therefore before that final judgment shall overtake the world, that dreadful day of the Lord, he has sent Elijah the prophet as predicted by Malachi, to turn the hearts of the fathers to the children and the hearts of the children to the fathers lest he, the Lord, should smite the earth with a curse.

It would indeed be a calamity if we should fail to do the part assigned to us in the accomplishment of the divine purpose as children of Abraham and descendants of Joseph and Ephraim, namely, performing the work for and in behalf of our ancestors who died without a knowledge of the Gospel, the work which they are no longer able to do for themselves, namely, baptisms and other ordinances in order that they too may become the sons and daughters of God, both in spirit and in body; all this, of course, being conditioned on their acceptance and obedience on the other side. Here again it is seen that God is no respecter

of persons but every child of God shall hear the glad tidings and those who believe on Jesus Christ shall be given power to become sons and daughters unto God, even as many as shall believe on him from father Adam until the latest generation of his posterity. May we be numbered among that grand assembly I humbly pray in the name of Jesus Christ, our Lord. Amen.

The congregation arose and sang the hymn, "O say, what is truth?"

ELDER ANTOINE R. IVINS

Of the First Council of Seventy and President of the Mexican Mission

I am very pleased, my brethren and sisters, to stand before you this afternoon and represent the Mexican mission, as well as the Council of the Seventies. You understand, of course, that in the last six months, since I first stood before this congregation, my entire time has been spent in the Mexican mission. Because of that I shall take the liberty of telling you just a little of what we have done in that mission and what we would like to do, and then I shall take my seat.

Judged from one point of view we may say that the Mexican mission is in good shape. From another point of view we must say that it is not in good shape. Our Mexican people depend entirely upon the service that they can render others for their food and clothing, and at times like this, when industry is at a standstill, they are usually the first ones to go out of employment. Because of that fact there is considerable suffering among the members of the Church of that race, and because of that fact also thousands and thousands of the people with whom we were wont to make contact in our missionary labors have found it expedient to return to Mexico.

I think close to a hundred thousand Mexicans, perhaps, from the United States, have been repatriated, as they say, within the last year. I passed one afternoon between Laredo and San Antonio more than twenty vehicles of various sorts and sizes, laden with Mexicans who were homeward-bound, all, almost without exception, poverty-stricken and forced to retreat because of the lack of employment. That has taken out of our territory just that many prospective candidates, just that many people with whom we would like to make contact, with whom we would like to leave Books of Mormon and tracts explaining the principles of the Gospel. They are gone now from our territory, leaving, however, a great many people.

Our headquarters are in Los Angeles, and it may surprise you, just as it did me, to learn that the city of Los Angeles is reputed to be the second largest Mexican city in the world. It is, or was just recently, second only to the city of Mexico in number of Mexican inhabitants. It is quite natural then that we should retain for the time-being at least, under existing laws of Mexico, our headquarters in Los Angeles.

The Mexican people whom we have been able to baptize, most of them are a faithful and good people. Those of you who know Mexi-

cans know that they come to us, almost without exception, addicted to the use of tea, coffee, tobacco and liquor. Many of them are converted, really, who do not ask for baptism, because they feel as yet too weak to give up those vices; but almost without exception when they come into the Church they do leave off those habits, and they are to be congratulated for that fact. They come to our conferences in great numbers, and we never see them using tobacco. We see none of them, while they are with us at least, under the influence of liquor, and we are told that they leave off the use of tea and coffee. I think that you will all agree with me that any people of their habits, their past, and their history, who can do that, are a worthy people.

Our missionaries are enjoying health and strength at the present time. We have had one case of very serious sickness in the last six months. Very fortunately that young man is now well and strong, carrying on his missionary labors again. The Elders, however, many of them are struggling, just as the Elders of other mission fields, with a lack of funds. Some of them have had to leave their missions even before completing a full year of service, because of that lack. The boys who have come to us from Mexico, especially, of whom we had a few, have had extreme difficulty, because their parents had no market for their crops and their money had to be divided by three when it was sent into the United States. Some of them have remained in the field with utmost difficulty but with great loyalty. They have done excellent service for us, and we thank them for it. Others of them have had to return home for the same reason—their parents were unable longer to find the funds to keep them there.

We don't need a great deal of money in our mission to get by, but some money is necessary. We were pleased beyond expression, just a short time ago, to receive a communication which has been referred to here already, from a certain stake presidency in the Church, to the effect that before any missionary from their stake should be released we were to confer with them, because it was their desire that every missionary they had in the field should complete his full and customary term of service. It made me weep almost to think that I didn't have a single missionary from that stake, because I would like to have availed myself of that good offer.

The most outstanding thing that has happened to the mission, from a missionary standpoint, in the last six months, was the visit of Elder Melvin J. Ballard with me and my wife throughout the mission. We held a series of conferences which began at San Diego and terminated at Albuquerque, New Mexico. We covered the entire distance from San Diego and Los Angeles, to San Antonio, Texas, almost on the Gulf of Mexico.

When I visit my Elders I travel two thousand miles before I find the Elders in Brownsville and Corpus Christi. You see, it is a long, extenuated district, and there are only thirty-four men and women to serve that territory now. We need more help; we will accept it graciously; but we are going to strive with all our power and all our zeal

to carry forward with what men and women we can get, and be thankful for them at this time.

The trip of which I spoke carried us to the City of Mexico. The last time I was in the City of Mexico I was there as a student, and I left there, as I remember, in the year 1905. It was my pleasure, on this trip, to meet some of the old Saints who were there at that time, still faithful and energetic in the performance of their duties. Some of them wept when they realized that they were looking upon the son of my father, who baptized them there in about 1881, and who are still faithful; and though not strong physically, they are strong in the faith.

We were really astounded and surprised at the success those people down there are having in carrying on their organizations without our help. Many of you perhaps know that before a man can function as a priest or minister in Mexico, under the present law, he must qualify as a native-born Mexican citizen, and we have few of such among our race. There are a few young men now in Mexico who bid fair to be prospects for that service, should they declare themselves; they are eligible to citizenship by birth; but as yet we have none of them functioning.

I think, however, it may be considered as an advantage to those people that the law was passed and the missionaries were taken out of Mexico, for the responsibility fell directly upon the shoulders of the native brethren and sisters, and they have carried it on well and faithfully. We dropped in on them as a surprise Sunday morning. We found the Sunday School in session, which was conducted very much like ours here at home, the same subjects being treated, and the classes divided, so far as their numbers would permit, in the same way. We attended a meeting as visitors only, for we were not allowed to do it in the capacity of our calling. We listened to eight or ten of them bear their testimonies and talk, and it was an excellent service. After its dismissal we were allowed to visit with them, to discuss some of their problems and advise them.

I can't say too much in commendation of the way those brethren, who have come right out of the *jacales*, as they are called there, the poorer houses of the peasants, are carrying on this work. They are faithful; they are true; they are intelligent. They represent the Indian blood of Mexico almost in purity. You will remember that all of the outstanding leaders of Mexico, almost without exception, owe their prominence and preeminence, I think, to their Indian blood. The greatest of all their statesmen, perhaps, Benito Juarez, was a pure-bred Indian. Porfirio Diaz had a large infusion of Indian blood. Their present president has also. He is almost pure Indian, I am told.

We are very expectant that great things some day may be realized from these Indian people. They are very typical. They are very much alike, and they are very, very interesting.

We had also the privilege of visiting the ruins of Mexico at San Juan, Teotihuacan, and the pyramid which is called the Snake pyramid. They are full of possibilities, from an archaeological standpoint. However, in using them to substantiate the Book of Mormon we have to be

extremely careful, because while they apparently give evidence of certain things, archaeologists are not all agreed as to their value. They are, however, extremely interesting.

Not the least interesting thing to me on that trip to Mexico was my visit to the American Embassy. It is the first time in all my experience that I have ever been in the United States in Mexico. That really is the case, because by fiction of the law the American Embassy is considered American territory. We found the embassy occupied by one of our own people, a man whose faith is unquestioned, and whose friendship we found to be pure and unalloyed. We enjoyed for three days the hospitality of Brother and Sister J. Reuben Clark, and I want to tell you that I learned to love them while I was there, for they are indeed Latter-day Saints right through to the core. The work Ambassador Clark is doing in Mexico is a wonderful work and a wonderful advertisement for our people. They know who he is. They know what people he represents. They honor and respect him for his stand.

I don't know that I should take more time this afternoon. I have extremely enjoyed the remarks of my predecessors. I wish to bear out, by testimony, the things that they have spoken. I support and sustain and uphold the President of this Church and those who are in authority under him. It has been my privilege to know him and his first counselor, at least, all my life, and I can bear testimony that I have never received, in all those years, which are past fifty now, a single word of counsel that I could not pass on in public to this congregation. I know their motives are pure and unsullied, regardless of all the things that may be said. I bear you this testimony and I stand here to uphold it, and I do it in the name of Jesus. Amen.

ELDER LEVI EDGAR YOUNG

Of the First Council of Seventy and President of the Temple Block Mission

I realize the responsibility this afternoon, for I not only represent the First Council of Seventy but the great mission here at the Temple Square as well. Presiding over this mission as I do, having been called by the First Presidency, I am glad to say something about the mission and also to bear my testimony of the truth of this Gospel of our Lord and Savior. Connected as I am with the University of Utah, I come in contact with hundreds of the boys and girls of this State and other States, and I feel that I appreciate something of the struggles they are making.

Here at the Temple Square thousands of people come to us yearly. They come here as travelers, as tourists; and the Bureau of Information which has been erected for them is the place where they obtain literature and information concerning the doctrines of the Church. A different type of people come to us now as compared with those who came a few years ago. People came with criticism in their hearts and a great deal of hate of what we believe. But today it is seldom that people

do not appreciate something of the beauty of the grounds, the greatness of the buildings, and above all, the message which we missionaries give to them. There are fifteen missionaries connected with this mission and they are a choice lot of brethren and sisters and are doing a wonderful work here. We try to approach all people with the attitude of mind as expressed by the old prophet Malachi when he said: "Are we not all children of the same God? Is not God the Father of us all?"

Every day letters come to us expressing gratitude for the message that people have received, and I have in my pocket now a letter that I received only this morning from Dr. Teeling of London, a graduate of Oxford University and a representative of one of the departments of government in London. Dr. Teeling was our guest here for a few days and made a careful investigation of the history and the doctrines of the Church. He wrote us a very lovely letter thanking us for what he had obtained here and asking us to visit him in London. So we receive such letters every day. People are appreciative and we appreciate them.

Not long ago some prominent students from one of the great universities of America came through. These students were on their way to Southern Utah to study the geological formation of the canyons. They came here and spent the day and I had the pleasure of taking them through the grounds and buildings, and as they went back through our little museum—which by the way one of the attendants of the British Museum says is one of the smallest museums in the United States, but for quality one of the finest—they read those lovely mottoes we have in the museum. There are fourteen. I want to read them to you because they were carefully chosen:

"God created man in His own image, in the image of God created He him."—Genesis.

"God ever works with those who work with him," is a saying of Aristotle.

"Reverence for God is the basis of immortality."—The Talmud.

"Seek ye out of the best books words of wisdom."—Doctrine and Covenants.

"With malice towards none, with charity for all."—Abraham Lincoln.

"Yea, truth and justice then will down return to men."—Milton.

"My strength is of the strength of ten because my heart is pure."—Tennyson.

"What a piece of work is man; in apprehension how like a god."—Shakespeare (Hamlet).

"The grace of God is all powerful."—Stevenson.

"The glory of God is intelligence."—Doctrine and Covenants.

"Reverence is the chief joy and power of life."—Ruskin.

"Faith is happiness, illumination and strength."—Balzac.

"A gentleman is a man of truth; lord of his own actions."—Emerson.

"What is true and just and honest, all of virtue shall endure."—Browning.

These students read these inscriptions, and letters came back from the university that they represented, asking that we send copies of them. In our conversation with one of the students, this remark was made, that "a people who profess a firm faith and belief in Jesus Christ and could accept the truths of the great philosophers of the world are certainly on the road to a greater faith and religion than any other people he has ever known. Said he: "There is a rare combination among you in your lives of heart and intelligence."

So we feel that we are getting some results at this mission. The high and low, the rich and poor come to us, but with us there are no high, low, rich or poor. All people are children of God and they come here and take away with them something of the spirit of the Mission, something of the spirit of Christ, the spirit of the Gospel of Jesus Christ.

Now in speaking and thinking of the youth, we have great faith in the youth of the land, and faith in the youth of this State. Personally, the boys and girls in our State university and all other institutions of the State and elsewhere are to me fine types of character. Naturally they need directing and at times they do hear things that shake their faith in God to the very foundation. They hear expressions they cannot understand. They sometimes come with all the honesty of heart and ask what to do under certain circumstances. I have them almost daily in my office. But those girls and boys are precious souls, they are lovely characters naturally, and if they can only be touched with divine truth they will be honest, they will be truthful; if we can only get them to realize above all things that while it is good to know the truth, it is far greater to be a man or woman of the truth. So I feel encouraged when I meet them. Jesus Christ came into the world as described in the second chapter of St. Luke, he died for you and me, and the night before he went to his crucifixion he announced to his disciples and to all the world that he is the way, the truth, and the light. "I am the way, and the truth, and the light," said Jesus, and through him we come to the final understanding of life, a joyful understanding, and as a result of it a happiness that we are all seeking. This is life, and life eternal to live the Gospel because of an understanding of Jesus Christ and him crucified. It was an old prophet, Zachariah, who said: "I will stir up thy sons, O Zion, against thy sons, O Greece." That conflict between Greece and Zion began far back in the centuries and it is going on today. We mean by that the conflict between the people who have faith—God-given faith in Almighty God—and the people who without the faith are seeking truth by science and philosophy. What the youth need today is to be stirred to a knowledge of God; to understand that the sublimest thing of all life is the simple faith in God the Father, in his Son Jesus Christ, and in the Holy Ghost—the greatest truth for you and me and yet the simplest. This is fundamental, and if the youth can only get to see that after all, civilization has always been based on religion and always will be, and that the religion of God comes from one great fundamental source, namely, revelation—God is understood through knowledge, God is known through revelation; and those two great principles, if they are known

and can be seen and understood, the faith of the youth then will grow and they will always know that after all, morality, the richness of life, the sublimity of all things, lie in the simple Gospel of Christ. It is beautiful this Gospel, for truth is beauty, and beauty is truth.

Now if we can come to know the youth, this buoyant youth, we will be better able to teach them, and their faults and failings will be eradicated one by one. They will stand supreme before God as his children, and be masters of selves and servants of each other. "I am the way, the life, and the truth," spoke Jesus. When we come to realize this greath truth, we will open our hearts more and more to the lesson that life has a meaning, and a meaning for good; that the moral world is governed by the purpose and a purpose of love; we will bend to God's will, and everything we experience will speak to us of a Father's heart. Let us look forward with hope and confidence and place our lives in the hands of God. My brethren and sisters:

"We know the arduous life, the eternal laws
To which the triumph of all good is given;
High sacrifice, and labour without pause
Even to the death."

May the Lord bless us all, I ask in Jesus name. Amen.

ELDER J. GOLDEN KIMBALL

Of the First Council of Seventy

I am very anxious as well as desirous that I be under the influence of the right spirit, the Spirit of the Lord. I have no ambition, no desire but to serve the Lord and to keep his commandments and to fulfil and complete my labors.

I have been very much impressed with one thought, and I have had quite a number, and that is: the number of speakers that have spoken during this Conference. If they have not reached pretty much all the people then they have not fulfilled what I believe. I believe that in this Church and among the children of men there are people—there may not be very many—who understand me. Perhaps I may be the only one among you who can reach my kind of people. Well, if that is true, why not let me be natural and talk to them? You who do not like my talk can go to sleep if you want to. As long as I can reach a soul when under the influence of the Holy Spirit and plant a seed of truth in his heart, it seems to me, with all the experience I have had, it would be a wonderful thing.

I remember that not many Conferences ago I was called to the stand just before the Conference adjourned. President Grant told me I had seven minutes—I took three—and I think it is the only time that President Grant ever shook hands with me after one of my talks. (Laughter) President Grant did not shake hands with me because of what I said; it was because I left him four minutes, and that is more than any of the other brethren had ever done.

I have had another idea quite a while, and I think I will express it.

You see that great big clock over there. I cannot see the hands, my eyes are not as good as they used to be. Well, with that great big clock before me and this microphone in front of me then tell a man to get the Holy Spirit! (Laughter)

Now, what I am trying to get at is this: it takes intelligent people to understand what I am trying to get at. I do not do your thinking for you, you have to do your own thinking. If I give you a little chaff to get you to take a little wheat, my trouble has always been you choose the chaff and lose the wheat.

I remember a long time ago when the Mutuals launched the *Era*. I was on a trip with Apostle Francis M. Lyman—we started in at Sevier and went to Panguitch and the surrounding settlements and to Kanab and St. George; and when we got to St. George, Brother David H. Cannon, the President of the Stake, and Brother Edward Snow, superintendent of the Mutuals, with their buggies transferred us to Panacca. The people had not seen an Apostle for twenty years, and it was Sunday, a fast day. Meetings were begun in the morning and they kept them up all day, and we were fasting. I was pretty nearly dead at four o'clock. After four o'clock Brother Lyman said, "Now, Brother Kimball, get up and tell them about the *Era*." He had done a good deal of talking himself about the *Era*. During that trip I think we got four hundred subscribers—\$800.00. I wrote out all receipts. It was in September. Brother Lyman at this meeting told me to get up, so I did, and I said: "All you men that will take the *Era* if we will let you go home, raise your right hand." There was not a single man who did not raise his hand and subscribed and paid \$2.00 cash for the *Era*. (Laughter) Brother Lyman said: "That is the brightest thing you ever did." I do not claim that was inspiration; it was good psychology. Really they paid \$2.00 to get out.

I am trying to say this to you because we never know, if we listen to the whisperings of the Holy Spirit, just what it will do for us.

I am going to tell you a story that I have never told before. When I was president of the Southern States mission, after a year's time I concluded that I would try to hold a conference in a city. Up to that time we had always kept out of cities. So I made my arrangements with the president of the conference to hold such a meeting and to secure some place where we could hold it. We had no money. The only place they could secure was the court house. I told the Elders: "I will do the preaching, and if they kill me you need not bother any further." The people were very prejudiced. When the time came I met these Elders, a fine body of men, wonderful, courageous men, men of faith—they had to be in the South. We went to the court house—all those present were men; there wasn't a woman among them, and we all knew what that meant. When there are no women there is a great deal of danger. It is dangerous enough when they are present. At any rate I made up my mind to deliver my message as fervently and humbly as ever a president of a mission preached. I intended to do all the talking. I went there determined to preach the Gospel. I had my Bible,

and I am well acquainted with my Bible. I cannot find anything in anybody else's Bible. I have owned this Bible for forty years and it is well marked and every subject traced in my own penmanship. I would not take money for this Bible. I went there believing that the Spirit of God was on me as the president of the mission. I was humble as a child. It was the only time in my life that I have ever been far enough away that I could do as I pleased. Ever since that time I have been close in.

I got up to preach the Gospel, faith and repentance, etc. All at once something came over me and I opened my mouth and said to that body of men: (The building was crowded; among them were some of the leading men) "Gentlemen, you have not come here to listen to the Gospel of Jesus Christ. I know what you have come for. You have come to find out about the Mountain Meadows Massacre and polygamy, and God being my helper I will tell you the truth." And I did. I talked to them for one hour. When the meeting was out you could hear a pin drop. There was no comment; there was no noise or confusion, and we went to the hotel. We had arranged for lodgings at a cheap hotel. After a short time a brass band played. Elder Willard Bean was the president of the conference. I sent him out to find what it all meant. I thought it meant trouble. So he inquired and they told him: "We are serenading that big long fellow." That is the only brass band I have ever had dispense music after one of my talks. What I want to ask you good people is this: Was I moved upon by the right spirit? The next day when we went to the woods to hold our priesthood meeting, which we always held in the woods—we had no other place—I said to those Elders: "Don't one of you dare preach that sermon; it will cost you your life." And I have never preached it since.

What I am beating around in the brush to put over is this: Does the Lord God direct his servants? He certainly does. If he doesn't we are a failure and we are no better than others. We do not know just what to say. I don't. I don't know just how to say it, but the Lord being my helper as long as I live I am going to try to be natural and I am going to try to have my mind open with the hope that God will give me his Holy Spirit when I open my mouth and use the talent which the Lord has given me.

Now, brethren and sisters, I know what that feeling is. I have not had it very often, but I know that there is such a thing as "the still small voice." I have heard it.

My time is up. But if you people do not believe that I sustain the Authorities of this Church and uphold God's work, I do. I don't know how I could prove it to you any better than I have in my own way. God bless you. Amen.

An anthem, "Holy Redeemer," was sung by the Relief Society Chorus.

Elder Samuel F. Smith, President of the Snowflake Stake pronounced the benediction.

Conference adjourned until 10 o'clock a. m., Sunday, April 10.

THIRD DAY

MORNING MEETING

Conference reconvened Sunday morning, April 10th, at 10 o'clock President Heber J. Grant presiding.

All the seats and every available space in the large auditorium and galleries were occupied long before the time arrived to commence the meeting. Thousands of people who could not find accommodation in the Tabernacle congregated in the Assembly Hall directly south of the Tabernacle and on the Tabernacle grounds, where they listened to the services as they were broadcast by radio.

The Tabernacle Choir furnished the music for this session, and joined with the congregation in singing the opening hymn, "Praise to the man who communed with Jehovah."

The opening prayer was offered by Elder Arthur W. Horsley, President of the Carbon Stake.

The Choir sang the anthem, "Grant us peace, O Lord."

PRESIDENT ANTHONY W. IVINS

First Counselor in the First Presidency

"And Sarah was an hundred and seven and twenty years old. These were the years of the life of Sarah.

"And Sarah died in Kirjatharba; the same is Hebron, in the land of Canaan; and Abraham came to mourn for Sarah and to weep for her.

"And Abraham stood up from before his dead, and spake unto the sons of Heth, saying,

"I am a stranger and a sojourner with you; give me a possession of a burying place with you, that I may bury my dead. * * *

"And Abraham stood up, and bowed himself to the people of the land, even to the children of Heth, * * *

"Saying, * * * hear me, and entreat for me to Ephron, the son of Zohar,

"That he may give me the cave of Machpelah, which he hath, which is in the end of his field. * * *

"I will give thee money for the field; take it of me, and I will bury my dead there.

"And Ephron answered Abraham, saying unto him,

"My lord, hearken unto me: the land is worth four hundred shekels of silver; what is that betwixt me and thee? bury therefore thy dead. * * *

"* * * and Abraham weighed to Ephron the silver, which he had named * * * current money with the merchant. * * *

"And * * * Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre." (Genesis Chapter 23).

Sarah died B. C. 1872, 3,800 years ago. Fifteen years after the death of his wife, Abraham was carried by his sons Isaac and Ishmael and buried by her side, in the cave of Machpelah. Later the remains of Isaac and Rebecca were interred there; and after the death of Jacob,

the grandson of Abraham, who passed away in Egypt, his body was embalmed and carried by his son Joseph up to Hebron, in the land of Canaan, and interred in the same spot that contained the remains of his father and grandparents.

FIRST REFERENCE TO USE OF MONEY

I have quoted this scripture, not alone because of the fact that it refers to Abraham, the founder of the Israelitish race and our ancestor, but because it is the earliest date, so far as I am aware, at which money is referred to as a medium of exchange and legal tender for debt among men.

This is a General Conference of the Church of Jesus Christ of Latter-day Saints, an occasion when the members of the Church assemble together to be taught the way of the Lord, that they may walk in his paths.

TEMPORAL THINGS

It is a time when the elders of the Church, who are selected to address the assembled congregation are expected to treat subjects which have to do with the spiritual things of the kingdom, rather than with temporalities.

Notwithstanding this fact, and at the risk of being considered somewhat out of place, with your faith to assist me, I am prompted because of the occurrences of the past several weeks to confine my remarks to the temporal interests of my brethren and sisters of the Church, and the people of the state at large, because it is a subject that affects all of us, men and women, members of the Church, and those who are not affiliated with it.

THE ORIGIN AND DEVELOPMENT OF MAN'S OCCUPATIONS

To trace the development of man from the beginning, and the origin of the various occupations and professions which he now follows in our intricate and complex life, would take us over a long and winding trail.

I suppose that in the primitive and far distant past, man first became a husbandman. His first indispensable necessity was food, for the sustenance of his body, and this he learned could be provided by cultivation of the soil. He learned that as the seasons came and went there were periods of seed time and harvest; that in order to reap he must sow, and that his crop must be gathered and garnered to provide for future necessities. Thus he became a farmer.

Food to sustain his body was not his only requirement, he must have clothing with which to cover it. This could be provided from the wool and hides of animals, and so he became a tender of flocks and herds, as well as a tiller of the soil.

As time passed he discovered that he had other necessities. He was subject to sickness and accident; a limb might be broken, a skull

fractured, or because of improper diet his stomach might become deranged.

In the beginning, with the assistance of his wife and neighbors, he attended to these human afflictions as best he could; then it occurred to one of these neighbors that the application of simple remedies would bring relief to a disordered stomach, that by binding a broken limb with splints it would more quickly heal and become normal, that by removing the fragments from a broken skull and taking the pressure from the brain, the patient was relieved.

Men began to study the anatomy of the human body and provide means for its proper care. People were willing to pay for the service rendered, and thus the profession of medicine and surgery, which today does so much to prolong human life and relieve suffering, became one of the professions of man.

PROFESSIONS ARISE

As society developed laws became necessary for its government and protection. Men violated these laws and were punished under them. One day a man said to his neighbor, who had been adjudged guilty of an offense: You were not guilty of a violation of the law, the statute under which you were punished was not properly interpreted. If you are in trouble again come to me, and for a consideration I will defend and free you.

Thus a new profession was added to the occupations of man, which has developed until men have become so profound in their knowledge and interpretations of modern law and its proper application, that the judge himself, when criminals are arraigned before him, can scarcely determine whether they are innocent or guilty.

MEDIUM OF EXCHANGE CREATED

In the beginning, trade was carried on by exchange of commodities, rather than by purchase and sale, with a recognized medium of exchange. In fact, in my time I have been in countries where this was almost the universal custom.

As civilization developed it became apparent that for the convenience of commerce and trade some medium of exchange, with a fixed and recognized ratio of value, must be created; and at a very early date gold and silver were used in the beginning counted by weight, as dust or in bars, as shown in the scripture which I have quoted, when Abraham weighed to Ephron, the son of Zohar, 400 shekels of silver, about \$250.00, 3,800 years ago. At a later date minted coins, of specific weight, came into use.

BANKING SYSTEM DEVELOPED

As people, by industry and economy accumulated more than was required for their personal necessities, and merchants began to penetrate new countries with their caravans, and ships to sail the seas, it was common practice for those who had a surplus of money to

lend it to those engaged in trade, in order that commerce might be carried on between different peoples and nations.

The borrower was required to pay a reasonable interest on the money obtained, but excessive usury was strictly forbidden.

It was from this simple beginning that our present system of banking has developed, until it has become the most important business occupation of the world.

This may appear to be an extravagant statement, but it is nevertheless true.

The business of the banker brings him in closer contact with every field of human endeavor than that of any other occupation.

He is the custodian of the hard-earned money of the husbandman, the widow, the fatherless, the doctor, lawyer, merchant, manufacturer, and the man who has no occupation at all, of whom I sometimes think we have too many, for it was written long ago that the idler shall not eat the bread nor wear the apparel of the laborer.

RESPONSIBILITY OF THE BANKER

As custodian of the savings of the depositor, the banker assumes the responsibility of investing the funds entrusted to him in a manner that will bring to the depositor a reasonable return in interest upon his savings, and at the same time compensate the banker for the responsibility he assumes as the agent of the depositor, which is very great.

Banking is a partnership between the stockholder, who provides the capital upon which the bank is founded and the reserves which guarantee the security of its deposits, and the depositors who, for their own protection, become obligated to support the bank in which their money is placed.

The bank becomes a debtor to its depositors, and at the same time the creditor of the world. It is through banks that all nations maintain their financial standing and credit, one with the other. Through bank credits the railroads which thread the world and make possible the quick transportation of people and things from place to place, by which our surplus products are transported to profitable markets, and the products of other people which we require brought to us, are made possible.

It is by means of bank credits that our ships sail the seas, that the forces which protect us from the invasion of foes from without and enemies within, are maintained.

As stated, the occupation of the banker brings him in closer contact with every field of human endeavor than that of any other occupation. Thus it will be seen that the success of the banker depends upon the stability of all other occupations and business activities, consequently it becomes his duty to strive for the stabilization of all.

He must be constantly alert, constantly in touch with all of these various interests to which reference has been made, in order that he may know just when to extend credit, when to withhold it; having always in mind that his first duty is to the people who have entrusted their money to his care; never forgetting that while it is his duty to

help those who need assistance, his business is not so much one of sentiment as of duty.

The greatest of all teachers said: "What mattereth it if a man gain the whole world, and lose his own soul?"

Permit me to paraphrase this scripture by saying: What mattereth it if a man do a large banking business and assist many needy individuals and enterprises, if in doing so he wreck his own credit, lose the money of his depositors and stockholders, and bring discredit to the officers of the bank and to the banking business in general?

MAN ONLY UNIT

Whatever the occupation of man may be he acts only as a small unit, in a sphere which at first thought may appear to be independent, but which, after all, is merely a cog in the wheel of human progress and development, one of the many pillars which support the tremendous structure that our modern life has builded; and the progress and development of this intricate system requires that each of these pillars be kept in place, lest the structure fall of its own weight and thus bring disaster and chaos to all.

We cannot say to the husbandman, we have no need of you. His occupation is still the one indispensable vocation of man. We cannot say to the manufacturer, we can dispense with your service. He takes the raw material which exists and converts it into the things which add to our comfort and convenience. The merchant is indispensable to our modern system of business. He provides for us the things which we need, brings them to us from afar to add to our happiness. The doctor and lawyer are indispensable to our modern life.

The miner takes from the earth the treasure which lies hidden there, and brings into circulation new money which before was not available. His contribution to the commerce of the world cannot be overestimated. To all of these occupations the banker is a necessary, in fact indispensable, adjunct.

HOW THE DEPRESSION MAY BE OVERCOME

Every intelligent person who is familiar with current events, knows that a cloud of financial depression, the like of which has never before been known, hovers over the world, so dark and ominous that the sunshine of hope can scarcely penetrate it.

Like the great World War, it has found its way into the most remote corners of the world.

It can be met and overcome by the united effort of all of the people who are affected by it. A beneficent and willing government cannot accomplish the task without the loyal support of its citizens. The citizens cannot do it without the support of the government.

Banks cannot do it without the cooperation of the depositors. Depositors cannot do it without the cooperation of the banks. United together the task can be accomplished.

If the government, the states, the counties and municipalities will exercise rigid economy in the expenditure of public funds; if citizens

will loyally support and patronize the industries and business of the nation, state and community in which they reside; if bankers will carefully and wisely protect the money of depositors; if depositors will loyally cooperate with the banks to which the care of their money is entrusted; if families and individuals will live within their income and avoid debt, the clouds of adversity will roll away, and the sun of prosperity and peace will shine again upon a happy and prosperous people.

CHAOS THREATENS

If we are to continue the lavish, unnecessary expenditure of money, and dissipated habits, which have characterized the past ten years, in both public and private life, chaos awaits us.

A few days ago a person asked me this question: "What of 'tomorrow'?"

I answered: "You may better ask me: What of yesterday? I have had the experience of many yesterdays, while tomorrow is a sealed book to me." Then I remembered that I had seen as many tomorrows as anyone else. Tomorrow is a sealed book to all of us, except as we are able to penetrate it by the eye of faith. And I discover, too, that while I have endeavored to profit by the experiences which the past teaches, and cheerfully perform the tasks which the present brings, I have lived largely in the future.

Tomorrow has always been full of promise to me, and the future has beckoned me on with the assurance that as the days, and months, and years, come and go, they will bring to me greater happiness, and added experience which I may apply to my own affairs and in service to others—acting today according to the light and wisdom which I possess and believing that each tomorrow has something better in store for me, and when this mortal life is ended and I stand upon the threshold of another world, I shall still be looking forward toward the better life to which I aspire.

PRAYS FOR WISDOM

I pray God our Heavenly Father that he will give wisdom to those who direct the affairs of our government, and particularly to you, my brethren and sisters, and those who preside over you in the Church, and to all others who desire and seek his blessings and serve him, that the clouds of adversity may roll away, and the sunshine of prosperity and peace bring happiness to the people of this troubled world.

God bless you, my brethren and sisters, I pray in the name of Jesus Christ, Amen.

ELDER RUDGER CLAWSON

President of the Council of the Twelve Apostles

My brethren and sisters, I would that I had the gift of eloquence with which to give expression to the thoughts in my heart. But since I have no such gift I must be contented to speak as best I can, with

the hope that if I speak the truth it will be sanctified for the good of those who are present and of those who are listening in.

TESTIMONIES THRILL

I have been deeply impressed and thrilled with the opening address of President Grant and with the sermons of the brethren which followed, and I have also been very deeply impressed with the singing of the choir and with the solos that have been given at this Conference, which have been inspiring.

In listening to the spirited remarks and fervent testimonies of the mission presidents on Friday, I was thrilled and led to reflect with respect to the nature of their ministry and the responsibility resting upon them, which requires that they should carry the Gospel message to the nations of the earth, and particularly to this nation in which there are thirteen grand divisions, including the Temple Block mission, numbering in population considerably over one hundred million people. This responsibility requires that they should lift up their voices, calling the people of this nation and others to repentance, to reformation, and asking them to give heed to the teachings of the Gospel.

They are to call upon the people to repent, which if they do will lead to the acceptance of the Gospel doctrines, even those of baptism and the laying on of hands. But the people must remember that repentance precedes baptism, and faith, the great foundation principle of the Gospel structure, precedes repentance. These thoughts and reflections passed through my mind.

PROGRESS REPORTED

On Wednesday last, the Council of the Twelve and the First Council of Seventy met with the mission presidents, who reported their labors in some detail, which showed that progress is being made in Gospel conversations, conversions and baptisms. They reported that the tithing in the branches of the mission fields for last year kept up very well indeed.

It was shown that the Gospel message is being declared upon the streets of the various cities of the country, in halls and chapels, in the newspapers, and last, but not least, by radio. And thus the voice of warning is going out to the world. For remember that in speaking of these particular mission presidents I did not mention the presidents of other missions, numbering about fifteen in all.

THE CHARACTER OF GOD'S WORK

In respect to this very important matter, my mind rests upon a saying in the Pearl of Great Price, Book of Moses, which saying was mentioned by Elder Stephen L. Richards in his address yesterday, and also Rulon S. Wells; and it is this: "This is my work and my glory," said the Lord to Moses, "to bring to pass the immortality and eternal life of man."

Truly, this is a wonderful saying. In just a single sentence we learn the character of the special work in which God is engaged, and are

justified in believing that he could not be engaged in a greater work, and possibly there is no greater work. One reason is that man, who is the child of God, has within him the attributes of Deity, and he may become in time like unto God, his Father, in this work of salvation. The accomplishment of such an undertaking by our Heavenly Father involves the important work of salvation. You will remember the saying of Paul the Apostle, that the Gospel of Jesus Christ is the power of God unto salvation unto all who will receive and obey it.

REVELATION EXPLAINS

The word of the Lord given to Joseph Smith by revelation June, 1829, as follows, is pertinent to this important matter:

"If thou wilt do good, yea, and hold out faithful to the end, thou shalt be saved in the kingdom of God, which is the greatest of all the gifts of God; for there is no greater gift than the gift of salvation." (Doc. and Cov. 6:13).

Also the word of the Lord given to Joseph Smith by revelation in June, 1829, for the benefit of John Whitmer, indirectly emphasizes the value of human souls and calls attention to the importance of seeking their salvation. The wording of said revelation in part is as follows:

"Hearken, my servant John, and listen to the words of Jesus Christ, your Lord and your Redeemer.

"For behold, I speak unto you with sharpness and with power, for mine arm is over all the earth.

"And I will tell you that which no man knoweth save me and thee alone—

"For many times you have desired of me to know that which would be of the most worth unto you.

"Behold, blessed are you for this thing, and for speaking my words which I have given you according to my commandments.

"And now, behold, I say unto you, that the thing which will be of the most worth unto you will be to declare repentance unto this people, that you may bring souls unto me, that you may rest with them in the kingdom of my Father." (Doc. and Cov., Section 15).

MORE LIGHT GIVEN

In a further revelation from the Lord given to Joseph Smith, the Prophet, Oliver Cowdery and David Whitmer, in the same month, viz., June, 1829, greater light is thrown upon this interesting and most vital subject. Listen to these solemn, impressive words:

"Remember the worth of souls is great in the sight of God;

"For, behold, the Lord your Redeemer suffered death in the flesh; wherefore he suffered the pain of all men, that all men might repent and come unto him.

"And he hath risen again from the dead, that he might bring all men unto him, on conditions of repentance.

"And how great is his joy in the soul that repenteth!

"Wherefore, you are called to cry repentance unto this people.

"And if it so be that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!

"And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me!

"Behold, you have my gospel before you, and my rock, and my salvation. "Ask the Father in my name, in faith believing that you shall receive, and you shall have the Holy Ghost, which manifesteth all things which are expedient unto the children of men. "And if you have not faith, hope, and charity, you can do nothing." (Doc. and Cov., Section 18:10-19).

DUTY TO PROCLAIM GOSPEL

Permit me to call your attention to the fact that the prophets of old, and Jesus and his disciples during their ministry, were constantly engaged in preaching to the world, thus seeking the salvation of the people. They had received a dispensation from God and seemed to feel the weight of it. They had little of worldly goods but were rich in the knowledge of God and preached the Gospel in power.

So it is in this age of the world. The Latter-day Saints received a dispensation of the Gospel from the Lord—even the dispensation of the fulness of times. Divine authority was sent down from heaven and sealed upon the head of Joseph Smith, by which he organized the Church of Christ among men.

Having received from on high, without money and without price, the Gospel with its saving power, Joseph Smith and his people were in duty bound to give the Gospel to the world freely without money and without price, that all might have equal opportunity of securing the blessing of salvation, and that it might be said of God that he is no respecter of persons and that the righteous in every nation are acceptable unto him.

RESPONSIBILITIES EXPLAINED

The nature of the responsibility that goes with a Gospel dispensation is set forth forcibly in a revelation given to Joseph Smith the Prophet, in September, 1832, a portion of which reads as follows:

"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

"And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my Spirit shall be in your hearts, and mine angels round about you, to bear you up.

"Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

"And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward.

"And he that doeth not these things is not my disciple; by this you may know my disciples.

"He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man.

"And in whatsoever village or city ye enter, do likewise.

"Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me.

"Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me;

"For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness.

"And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness—

"Until all shall know me, who remain, even from the least unto the greatest, and shall be filled with the knowledge of the Lord, and shall see eye to eye, and shall lift up their voice, and with the voice together sing this new song—"

QUOTES NEW SONG

I declare to you, my brethren and sisters, that this new song which I will read is one of the greatest songs that was ever written, and I have no doubt that it is a greater song than anything that ever can be written, because it sets forth the works of Almighty God and the consummation of all things. Let me read these words:

"The Lord hath brought again Zion;
The Lord hath redeemed his people, Israel,
According to the election of grace,
Which was brought to pass by the faith
And covenant of their fathers.

"The Lord hath redeemed his people;
And Satan is bound and time is no longer.
The Lord hath gathered all things in one.
The Lord hath brought down Zion from above.
The Lord hath brought up Zion from beneath.

"The earth hath travailed and brought forth her strength;
And truth is established in her bowels;
And the heavens have smiled upon her;
And she is clothed with the glory of her God;
For he stands in the midst of his people.

"Glory, and honor, and power, and might,
Be ascribed to our God; for he is full of mercy,
Justice, grace and truth, and peace,
Forever and ever. Amen."

BEARS TESTIMONY

My brethren and sisters, when all this is accomplished one might well exclaim: "God moves in a mysterious way his wonders to perform!"

I testify in all solemnity that the work in which we are engaged is the work of God, that Jesus was the Christ, that Joseph Smith was his prophet, and that Joseph's successors in office were and are prophets, even men holding the keys to the kingdom of God upon the earth; and I invoke the blessings of the Lord upon you in the name of Jesus Christ. Amen.

The Choir and Congregation sang, "America."

ELDER JOSEPH FIELDING SMITH

Of the Council of the Twelve Apostles

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who

keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads forever and ever."

AS A REWARD OF FAITHFULNESS

These words which I have read present to us an epitome of existence. They are the words of Jesus Christ, uttered in the pre-mortal state. From them we discover that we are here in this world because of obedience to former commandments and laws. We are here in this world, in this mortal existence, passing through all of its vicissitudes because of former faithfulness that has entitled us to receive these tabernacles of flesh. One-third of the hosts of heaven, through rebellion, were denied this great and glorious blessing. But we are here on probation. This is called a probationary state. We are here to be tried, to be proved, to be found worthy of exaltation in the kingdom of God, to go back into his presence, to become his sons and his daughters, entitled to a fulness, or to receive other rewards, according to works of lesser degree of importance.

ALL THINGS SPIRITUAL WITH THE LORD

I desire to spend the portion of time allotted to me in speaking of temporal things and spiritual things, if I may so designate them. The Lord has so designated matters that we may understand them. But to him there are no such things as temporal things. These are his words:

"Speaking unto you that you may naturally understand; but unto myself my works have no end, neither beginning; but it is given unto you that ye may understand, because ye have asked it of me and are agreed.

"Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal; neither any man, nor the children of men; neither Adam, your father, whom I created.

"Behold, I gave unto him that he should be an agent unto himself; and I gave unto him commandment, but no temporal commandment gave I unto him, for my commandments are spiritual; they are not natural nor temporal, neither carnal nor sensual."

Nevertheless, that we may understand, the Lord uses these terms and speaks of temporal things. We, naturally, being in this mortal state, are surrounded by change, and all things are subject to change; and seeing the end but not the beginning, we naturally conclude that there are things temporal. All things in this life are mortal, and yet in the eyes of the Lord there is nothing but eternity and all things are eternal.

POWER TO CHOOSE FOR HIMSELF

In this world, as you have discovered in the words which I have read, the Lord has given unto man the power to become an agent unto himself. We are not coerced, we are not forced, there is no compulsion in the Church. Every man has that freedom granted unto him by virtue of the power given him by our Father in heaven to choose for himself what he will do and be.

One of the ancient prophets upon this continent has summed this

matter up very beautifully, and I desire to present to you his words. These are the words of Alma:

"For I know that he [God] granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he allotteth unto men according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires, whether he desireth good or evil, life or death, joy or remorse of conscience."

An earlier prophet, in fact the founder of this race upon this continent, has also given us this information, not new by any means, as it comes from him, as it is found in all the revelations of God, but he says:

"Wherefore, the Lord God gave unto man that he should act for himself. Wherefore, man could not act for himself save it should be that he was enticed by the one or the other."

That is, by the power of righteousness or the power of evil. From this we learn that opposition is necessary. We must be enticed. We are subject to temptation. We are subject to all the ills of the flesh as well as to the guidance of the Holy Spirit. And then as agents we have the right, the great God-given right, to choose for ourselves, and we may choose righteousness and eternal life or we may choose death by disregarding the commandments of the Lord.

A TEMPORAL LAW

I said that I was going to speak of some things temporal. I must hurry if I do so. In the beginning of this Conference, President Grant presented figures in relation to certain sums of money that had been expended for the benefit of this people, in our education, in our temple work, in the building of meeting houses, in the care of the poor and many other ways in which the funds of the Church are spent. I want to call your attention to the fact that money for these purposes cannot be spent unless it is received, and the Lord has given us a law by which these revenues may be obtained; this is called the law of tithing. Bishop Sylvester Q. Cannon has called your attention to this law and the necessity for it. It is a very important one. It seems to me that a man holding membership in this Church is certainly disloyal, he certainly does not comprehend the nature of this work or his duty, if he fails to pay his tithing.

A PROMISE AND WARNING

I want to present to you a few things coming from a former President of the Church, President Lorenzo Snow, uttered more than thirty years ago, but just as true and binding upon the people today as when his words were uttered. Said he:

"Teach the children to pay tithing, so that it may be perpetually observed. If we observe this law, no matter what our enemies may do the Lord will preserve us."

What a wonderful promise! And it appears to me that little do we appreciate it! Then again he says:

"Because we are his sons and daughters he loves us and he has forgiven us our forgetfulness to this holy law in the past, but he will not forgive you and me any longer. I say it in the name of the Lord. He will not forgive this people any longer if we continue in this dilatory way of paying tithing. We will be scattered just as the people of Jackson County were. It is true, just as God is true."

I call your attention to the fact that this comes from the one who had the right to speak in the name of the Lord and give commandments. He goes on further to say:

"Those who will not observe this law are not entitled to the blessings."

I shall not take time, much as I would delight in doing so, to read farther, because in this expression which I have already presented there is food enough for thought to keep us busy in our reflections regarding our duty in this matter for many days to come.

OBSERVANCE OF THE SABBATH

One or two other items. Our attention has been called to the fact during this Conference that we are living in perilous times. There is sin, there is distress everywhere and disregard of the commandments of the Lord. He has given us another commandment, and that is that we regard the Sabbath day and keep it holy. Who does it? Do the people of this nation? Do the people of other nations? I have been in some parts of this land where on the Sabbath day people worshipped, but here among us we find Babylon in all its glory, all its wickedness; and we are face to face with temptation, with sin, with enticement of various natures to lead us from the path of truth and from the worshipping of the true and the living God.

The Lord has pointed out in the revelations what we should do on the Sabbath day to keep this day holy. We should not go to picture shows, nor go to places of amusement, nor spend our time foolishly; but in thought and in reflection and in study, in consideration of the things of the kingdom of God. What more can be said? I leave these thoughts with you, fragmentary they are.

May the Lord bless and guide the Latter-day Saints and keep them in the path of righteousness, in the path of humility, in the path of truth. We must uphold the standards of Zion. May we do it, I pray, in the name of Jesus Christ. Amen.

ELDER BRIGHAM H. ROBERTS

Of the First Council of Seventy

The Twelve Apostles, the First Council of Seventy, and the mission presidents, who have addressed you in this Conference, as already stated, met together during last Wednesday, to hear reports and consider matters pertaining to the missions of the Church. I had the pleasure of attending that meeting.

I call your attention to the fact that this was the gathering of special witnesses for the Lord. That is particularly true of the quorum of the Twelve, who are designated as the "special witnesses of the Lord Jesus Christ;" and also the Seventy, the Council of Seventy, and as a matter of fact of all the Seventies of the Church. They were not all present, but those who were present were among "these special witnesses of Jesus Christ." And also these mission presidents, by reason of their appointment, are witnesses of the Lord, and preside over the work of proclaiming the Gospel in their respective fields of labor.

During that meeting, I think more than at any other time, I was impressed with the dignity, with the importance and the glory of those who are witnesses for the Lord Jesus Christ. What do we mean by that general term, "Witnesses for Jesus Christ?" I think sometimes we leave it in that generalized statement, and fail to appreciate just what is meant by it. I want to express some thoughts in relation to that.

What is it to be a "witness for Jesus?" One of the best examples that I can recall just now is given in the experience of St. Peter. When on the coast of Caesarea, on one occasion, the Christ seemed to be a little anxious to know what men thought of him—whom men thought him to be. So he inquired of those disciples that were around him. Some thought he was John the Baptist, raised from the dead. Others, one of the old prophets who had reappeared. They got about that far when the Christ, with some earnestness, put this question: "But whom say ye that I am?" Then St. Peter spoke up, as perhaps was his place, by reason of his age and his position in the quorum as the chief of the apostles—he said: "Thou art the Christ, the son of the living God." That was his testimony. And the Christ said unto him:

"Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. * * *

"* * * And upon this rock I will build my church; and the gates of hell shall not prevail against it."

I do not intend to go into a discussion of that tremendous statement. I merely call attention to what it is to be a witness for the Lord Jesus Christ. First and foremost must be the great truth, and it must become the testimony of the witness: "Thou art the Christ, the Son of the living God." That is one item at least of our lesson of being witnesses. It is to testify of the sonship of the Christ to God, the eternal Father.

Also to be a witness of him is to testify that he is the revelation of God to man, for so he is. If men would hold before them a vision of God the eternal Father they need only refer to the glorious resurrected Christ, as he stood before the disciples in Galilee, where he met them by appointment, after his resurrection; and from his glorious condition of a resurrected, eternal personage, he said:

"All power is given unto me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

And so we are to speak of him, as witnesses for him, that he is the Son of God, and the revelation of God to men; also that he is the Redeemer of the world, through the resurrection from the dead. Redeemer of the world because it is a redemption that will come unto all people, saint and sinner; for "as in Adam all die, so in Christ shall all be made alive;" and the being "made alive" is as broad as the death through Adam. So men are assured of this resurrection, because it was imperatively necessary to pass through the portals of death in order to reach the stage, through resurrection, where God carries out his great purpose of bringing to pass the "immortality and the eternal life of man;" meaning the race.

So Jesus is the Redeemer of the world from death. Of that we are assured. But also he is the Savior of men, the Savior of individual men, by bringing repentance of sin within their power, and salvation from the consequences of sin, through forgiveness, in the symbols of his death and resurrection in baptism; also to bring individual men into union with God, through the Holy Ghost, so that the lives of men may be linked up to the source of light, intelligence, power, glory, progression—united to God. So the Christ is the "Savior of men," in that he has made salvation possible unto them, every one who will believe, and repent of his sins, and thus come unto God.

To bear witness of these truths concerning the Christ is to be the witness of Christ in relation to all these things. What a privilege thus to be witnesses for God! And how fundamentally important is all this to the children of men, that they should know these things; that they should come to a knowledge of the way of salvation! I glory in the greatness, in the immensity of such a mission as this.

But there is still a closer and a dearer thing coming out of all this, and that is the association it brings to us with the Christ himself as a witness; for St. John, in his revelation, declares that "Jesus Christ is the faithful witness," the first witness, the greatest witness of all. It is our privilege to stand in the throng of which he is the leader, and what could be more honorable, greater or more desirable than to be one with Jesus Christ, as a witness for God?

And then the definiteness of the Christ's mission as a witness. You perhaps will recall, at these suggestions, the language of the Savior when teaching Nicodemus some of the supposed mysteries of the Gospel. At the conclusion of his interview with him he said:

"We speak that *we do know*, and testify that *we have seen*; and ye receive not our witness."

What an upbraiding, and what definiteness of God's chief and leading witness!

He has presented the same thought to us also in his conversation with Pilate, who was seeking every possible opportunity to deliver him from the unjust clamor of the Jewish multitude, who charged that he had committed blasphemy by proclaiming that he was the Son of God. And then, in order to influence Pilate more greatly, they charged the Christ with claiming to be a king: "He who claims to be a king is not

Caesar's friend," said they; and this touched Pilate more nearly, because he must maintain the attitude of patriotism toward Caesar. Hence this declaration of the Jews sent Pilate into the inner court to inquire carefully of Jesus if he were a king. "Well," Jesus said, "my kingdom is not of this world. If it were, my disciples would fight, that I might not be delivered to the Jews. But my kingdom is not of this world." "Thou art a king, then?" said Pilate, and Jesus, as if despairing of making him understand, said: "Thou sayest I am a king," as if he would say, "Let it go at that." Then he made a declaration that is most thrilling:

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

That was greater than being a king, to be a witness of the truth. And he added now, not—"and ye receive not our witness"—as in the case of Nicodemus, but said, "Every one that *is of the truth, heareth my voice*"—they who are of that spirit of truth would hear his words, and so will they by that same power of self-evidence, that goes with the truth, hear all his witnesses who proclaim the truth. And "they who are of the truth" will be attracted to it, and ultimately find their places in the great body of the Church of Christ.

Well, all this, to my mind, stamps with importance and glory those who are called to be witnesses of the Lord Jesus Christ, and they share with him the high honor of bearing testimony to the truth, by the power of truth.

The Savior, in the dispensation when he established his atonement for the sins of the world, and brought to pass the beginning of the resurrection from the dead, chose special witnesses. These were the Twelve apostles. And after he had chosen these apostles and sent them into the world, then he "called other seventy," and giving a like commission to them, sent them into the world to be his witnesses. To both these classes he made these declarations, in substance:

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me."

It is a true principle; and conversely: those who reject you reject me, and those who reject me reject my Father also.

To these men he gave power that they should heal the sick, cleanse the lepers, raise the dead even, heal the lame, open the eyes of the blind, and pronounced woe upon those who rejected these, his witnesses. They went forth as witnesses of the Lord Jesus Christ. When the Seventy returned they were very joyous about what their experiences had brought to them. "Why," said they unto the Lord, "even the devils are subject unto us through thy name;" and Jesus raised up his eyes and glorified God in that hour, that he had revealed his great truth to the simple, and to the humble among men. It hadn't fallen upon the great, who stood in the establishments of learning in those days, but the revelation had come to those who, comparatively, might be thought of as

"babes and sucklings" in knowledge. God had exalted them through the spirit of knowledge which comes of faith, rather than from the learning of men.

He said to these men, whom he sent into the world, that "He that repenteth and is baptized shall be saved; and those who do not repent, and consequently will not be baptized, they shall be damned." Now, I have no disposition to soften that word. Let it stand, in all its ruggedness. You may put all the "cons" before it you please, but there it is, and whatever "damnation" may consist of, it will fall upon those who do not hearken to the message that God sends to them, and I leave those upon whom it falls to render this definition as they please. But whatever it is, that is it; it is "damnation;" so let it stand!

Well, we happen to be associated with a new dispensation of this Gospel. Men in early Christian centuries at least, fulfilled the great prophecy of Isaiah—speaking of the last days—when he said that men in those days would "transgress the law, change the ordinances, break the everlasting covenant,"—and the blood of Christ is spoken of as "the blood of the everlasting covenant." It is that covenant with Christ, who brings salvation through his Gospel to the world that he sealed with his blood, and that is the "everlasting covenant." God's prophet, speaking under the inspiration of the Holy Ghost, seven hundred years before the coming of the Christ, declared that men would break that covenant, and if broken, the only possible way to ever re-establish it is to renew it through a new dispensation of it.

We happen to be the witnesses and the heralds to proclaim that this dispensation of the Gospel has been renewed in our days, to bring to pass the final fulfilment of all the dispensations from Adam to now, and weld them into one, that should consummate the work of God in relation to the salvation of men and the redemption of the world.

How does this matter of being witnesses appear in this new dispensation? It began as of old. Men had departed from God, changed his ordinances, broken the covenant, and the only way to go about re-establishing all this is to give the new dispensation and raise up new witnesses to its truth. The Lord took one in every way prepared to be chosen and educated by him, and made a witness for himself and for the Lord Jesus Christ. To Joseph Smith, as you all know, both Father and Son appeared in the commencement of his ministry. With them he conversed; he saw—he heard them, and had most definite knowledge concerning God—the Father and the Son—and received at that time the promise that he would be an instrument, in the hands of God, in accomplishing some of his great and mighty purposes in these last days.

God had established a witness among men, one who could speak with positiveness; who through the senses of sight and hearing, together with the responsive pulsation of soul, could say: "I know God lives, for he spoke unto me and I beheld him. His Son Jesus is the Christ," and he could say it with all the positiveness that ever St. Peter could—"Thou art the Christ, the Son of the living God." And it can be applied to Joseph Smith: "Blessed art thou, Joseph, for flesh and

blood hath not revealed that unto thee, but my Father who is in heaven. . . . And on this rock will I build my church." And now, in this dispensation of the fulness of times, truly the gates of hell shall not prevail against the Church of the Christ, not only in this time but in all times. Men forgot that the Church of God began in the days of Adam, and the method, and the means by which all men could become the sons of God was revealed to him; and those who reacted in faith to the message of God, through all time, constitute the redeemed in the Church of the living God in heaven, and there shall nothing prevail against that church, from first to last.

We shall see the consummation, that is, this dispensation of ours shall see the consummation of God's work, against which the gates of hell have not prevailed and cannot prevail.

Then another mighty stride forward was made, when God revealed the scriptures of the American continent, and brought them to the knowledge of men. He raised up witnesses to bear special testimony to that great event. And these three whom he favored with what is called a "miraculous testimony"—a vision from heaven in relation to these things—he told them that they would be called upon to choose other witnesses, even twelve. So it came to pass in this new dispensation that twelve were chosen as special witnesses. Then groups of seventy special witnesses were to follow them in the great work of preaching the Gospel in all the world. I would like to dwell a little on that, but time will not permit.

I can only ask this question: Must the same consequences follow the testimony of these witnesses in the new dispensation as those in the time of the Christ? Yea, verily! Brother Rudger Clawson has read to us just now how some of these things will be. Let me hastily say: God gave unto them the same commission he did to the ancient witnesses. He named the same consequences that would follow their proclamation of the truth: He that believes and is baptized shall be saved. Those that believe not, and are not baptized, shall be damned. The same positiveness—and I don't undertake to make any limitations about it.

Then he enumerated the great blessings that were to follow their preaching and bearing witness of the truth, for God said:

"As I said unto mine apostles, [meaning the ancient ones] even so I say unto you, for you are mine apostles, even God's high priests; ye are they whom my Father hath given me; ye are my friends. Therefore, as I said unto mine apostles I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of his sins, shall receive the Holy Ghost."

What man is authorized to say that of a group of witnesses he is sending out into the world? It is in the first great promise to be fulfilled, also that they shall have power to impart the Holy Ghost.

Then further on:

"And these signs shall follow them that believe—In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak. * * *

"But a commandment I give unto them, that they shall not boast themselves of these things, neither speak them before the world; for these things are given unto you for your profit and for salvation."

Pointing to these so-called miraculous gifts and their fulfilment, what a testimony to those who accept the Gospel! Yet they are not to prize those things above other great spiritual truths, namely, for one thing, receiving the Holy Ghost. That is more than equal to all these spiritual gifts named.

"Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am."

I think that must be the "damnation" spoken of above. At least they can not attain unto the rewards that come with obedience to the Gospel.

And then the Christ continues on speaking of these witnesses, that they shall labor in the spirit in which the ancient apostles—the former witnesses—labored. When he traveled with them in the world, he neither suffered them to take purse nor scrip with them in their mission, but taught them to rely upon the Lord, and promised they should not be darkened in mind or limb or joint, but he would sustain them in their missions. Being without money is no excuse for the witnesses who are to go forth in the name of the Lord in the New Dispensation. They are to preserve the same spirit of earnest, sacrificing devotion to the work as in ancient times.

The revelation (Doc. and Cov., sec. 84:79-91) dealing with these things in the New Dispensation says:

"Behold, I send you out to prove the world, and the laborer is worthy of his hire.

"And any man that shall go and preach this Gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

"Therefore, take ye no thought for the morrow, for what ye shall eat, or what ye shall drink, or wherewithal ye shall be clothed. * * *

"THEREFORE, LET NO MAN AMONG YOU, FOR THIS COMMANDMENT IS UNTO ALL THE FAITHFUL WHO ARE CALLED OF GOD IN THE CHURCH UNTO THE MINISTRY, FROM THIS HOUR TAKE PURSE OR SCRIP, THAT GOETH FORTH TO PROCLAIM THIS GOSPEL OF THE KINGDOM.

"Behold, I send you out to reprove the world of all their unrighteous deeds, and to teach them of a judgment which is to come.

"And whoso receiveth you, there I will be also, for I will go before your face. I will be on your right hand and on your left, and my spirit shall be in your hearts, and mine angels round about you, to bear you up.

"Whoso receiveth you receiveth me; and the same will feed you, and clothe you, and give you money.

"And he who feeds you, or clothes you, or gives you money, shall in nowise lose his reward.

"And he that doeth not these things is not my disciple; by this you may know my disciples."

To my surprise I see the time is up. I would like to dwell upon these matters a little longer, if it were possible.

I was delighted with the suggestions made by Elder George F. Richards here yesterday, in regard to widening the mission force in various mission fields. Now that we are in the midst of this so-called "financial depression," it becomes increasingly more difficult for the Saints in Zion to provide the funds for a mission for their sons and daughters, especially if asked to make the provisions from the beginning of it to the end of it, before they start. I want to make a suggestion or express a thought I have upon the subject, and that is that these witnesses for God I think should learn to trust more in the Lord and his promises—summon up the faith of the Gospel and be willing to face the world with faith in God, and depend upon him more and more for supplying their needs, while preparing the hearts of the children of men for the coming of the Lord as in the beginning of our work.

The Lord bless Israel and sustain the witnesses of this dispensation as in former dispensations, increase their power so that when they go forth to speak it will not occur to the children of men to question their truth but to know, by the response of the spirit in their hearts, that these are witnesses sent of God—in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

Mr. H. A. Smith of Arizona, who has been addressing the Commercial Club, is here in the interest of a tariff on copper. We wish him God-speed in getting it. I do not think I could get one vote against a tariff on copper.

I wish to say, incidentally, do not go wild over a lot of books that claim the world is coming to an end in a few days. The scriptures tell us that no one knoweth. I am sure that some of the people who are wasting days, weeks and months of study trying to frighten themselves to death will not be successful.

The Choir rendered the anthem "Inflammatu8," solo part by Sister Laurinda Brewerton.

Elder Heber J. Meeks, President of the Kanab Stake, offered the closing prayer.

Conference adjourned until 2 o'clock.

AFTERNOON MEETING

The closing session of the Conference commenced promptly at 2 o'clock, Sunday afternoon, April 10th, the attendance at this meeting being similar to that at the morning session, large crowds of people who were unable to gain entrance to the Tabernacle, having assembled in the Assembly Hall and on the Tabernacle grounds, where they listened to the proceedings as they were broadcast by radio.

President Heber J. Grant presided.

The Choir and Congregation sang the hymn, "The Spirit of God like a fire is burning."

Elder Lee R. Taylor, president of the Nebo Stake, offered the opening prayer.

A ladies' chorus under the direction of Prof. Anthony C. Lund sang a sacred anthem, "The Twenty-third Psalm."

ELDER JAMES E. TALMAGE

Of the Council of the Twelve Apostles

People are moved to action by a diversity of motives, and much depends upon the incentives by which a man is prompted. Indeed, motives may be regarded as constituting an index to the character of the individual; and doubtless there are many whose motives are not generally understood in their full significance.

SIGNIFICANCE OF MOTIVES

I call to mind that the Master while in the flesh warned against unworthy motives: When you give to charity, he said, though as he put it "when thou doest thine alms," do not so act before men to attract their attention and win praise for yourselves; for those who do this receive their reward then and there and have nothing more to expect by way of recompense. And do not make a display of your piety and your prayers, for there are those who pray that they may be heard of men. Well, they are heard of men, they have their reward and that is all there is to it.

And when you fast, he continued, do not go about with a haggard countenance, displaying to men the fact that you are fasting or pretending to; but fast in earnestness and sincerity unto the Lord and pray unto him in secret and do your alms quietly.

Now, I would rather a man do a good deed even with a motive that may not be the best than that he should fail to do it; and far rather that he should do that good deed rather than do evil. Nevertheless there is an importance to be attached to the incentives that move us.

CONFERENCE ASSEMBLIES

In looking over these assembled thousands in the several meetings of this conference I have thought of the motives that bring such multitudes together, not only now but at all of our recurring conferences.

The gathering of people in conferences of this Church is a phenomenon, or appears to be such to those who do not know us well, while to the members of the Church it is an ordinary and regular occurrence. I am inclined to impute good motives to men, to communities and organizations, until I have reason to act otherwise. I have not lost confidence in this family of ours, this human family. We are a pretty good family after all, much as there is to be improved in our affairs; and I ascribe worthy motives to those who are assembled here this afternoon.

ACTUALITY OF RELIGION

I believe that the great majority—oh, I may say that all of us—

have come together with good intent. This is a day set apart for worship, the Sabbath, and we come with the spirit of worship in our hearts. We are here to learn more of the duties that pertain to us as members of the Church. Our religion is very real to us. There is that feature about the Latter-day Saints—they take their religion to heart. They believe what they say, and though I know we can do much better than we are doing, I believe that the people are trying to live according to what they know to be the revealed truths of their religious system. There are many to whom religion is really lacking in actuality—in factuality let me say—it does not reach the heart, therefore it does not impel to right living. Many are apt to deal with religion in the abstract and to shrink when concrete application is made. There is nothing new in this.

CHRIST'S AFFIRMATION OF HIS DIVINITY

You remember the story told, not a story in the sense of a bit of fiction but the recorded account of the Christ as he made his way from Jerusalem northward, passing through Samaria, near the beginning of his ministry, when he met a woman at Jacob's well and asked her for water to drink. She was surprised that a Jew should solicit any favor of a Samaritan, but she hastened to comply with the request, and Jesus talked with her. She asked him questions and soon became aware that he could read her thoughts, that he knew the story of her life, and she was somewhat disturbed. She raised the query, perhaps in a casual way, as to whether it was necessary to worship in Mount Moriah, as the Samaritans held, or in Jerusalem, as the Jews insisted. She reasoned on it for a moment and then put it away, really thrust it aside or tried to, saying:

"I know that Messias cometh, which is called Christ, when he is come, he will tell us all things."

That may seem a good way of putting things off; but she was brought to solemn attention when he spoke the next few words:

"I that speak unto thee am he."

For that she was not prepared, the application, the present reality. The Jewish nation had been waiting for the coming of Messiah; their rabbis had preached upon it Sabbath after Sabbath, and their synagogues had resounded to the words of the prophets telling of the coming; but when they were told that he was there in their midst they rose up and tried to kill him, and eventually did bring about his death.

THE REVOLT AT NAZARETH

From Samaria our Lord went on to Galilee, and there, in what has been called his home city—though not the place of his birth, yet the town of his youth, Nazareth—he went into the synagogue after he had become thirty years of age, the age at which a Jew was entitled to be heard if he had anything to say, in the synagogue, and he there appeared

for the first time so far as we know in what we may call the speaker's stand, perhaps by invitation. The president of the synagog handed to him the roll, the Book of Isaiah. Jesus opened to what in our Bible is the sixty-first chapter and read from it as recorded by Luke:

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

"To preach the acceptable year of the Lord."

Possibly there were few if any there who had not heard that scripture quoted aforetime. It was a favorite with speakers and commentators of the day, and it aroused some solemn interest in all who listened to him, but his words that followed struck to the heart of everyone:

"This day is this scripture fulfilled in your ears."

They were startled. Some began to find fault, and the tumult culminated in their seizing him and dragging him to the brow of a nearby hill, intending to cast him down to his death even at the beginning of his ministry. But his hour had not yet come. It was the present, the individual application, that had stirred their anger. And so with many other incidents in the life and earthly ministry of the Lord Jesus.

PREDICTED SIGNS OF THE END

As you read in the twenty-fourth chapter of Matthew our Lord declared as one of the signs of the approaching end of the dispensation of which he was speaking, that this Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. That scripture has been preached in many places, synagogues, tabernacles, cathedrals. People passively believe in it, yes, it is scripture and it goes with other scripture. But when the voice of authority is heard declaring that this Gospel that we preach is the Gospel referred to by Jesus Christ, verily the Gospel of the Kingdom, that it is now being declared in all the world, that this declaration is a witness unto all nations, people get angry; they reject it; they do not want the application. In theory it is to them all right. As a matter of record they are willing to let it stand, but if you apply it to them they object. This is the attitude of many.

ELIJAH'S COMING

So we could cite instance after instance. Indulge me in one other. Remember what the Lord said through Malachi regarding one particular characteristic of the last days, that before the great and dreadful day of the Lord Elijah the prophet would be sent with a particular mission to turn the hearts of the living children unto their dead progenitors, and on the other hand to turn the hearts of the dead ancestors, alive in the spirit, to their posterity now in the flesh. Yes, that is scripture also,

and many have quoted it and let it pass. But when we raise our voices in solemn declaration that Elijah the ancient prophet has come, that that prediction has been fulfilled as to its initiation and is in rapid course of progressive operation, people object. When we say that on the third day of April, 1836, Elijah appeared in person, a resurrected being, in the Kirtland Temple, and did confer his authority, power and commission, upon the prophet of this dispensation, people refuse to receive it and they are loud in their denunciation of the claim.

A SPECIFIC INSTANCE OF DENIAL

I call to mind that it was my privilege once to address the Philosophical Society of Denver on the Philosophy of Mormonism. I quoted that passage from Malachi, and dwelt upon it at some length. In the discussion that followed the address a cultured gentleman, a Jew, took part. He said:

"I wish I could believe all that the speaker has said tonight, and I believe much of it; but when he tells us that Elijah, the ancient prophet, has actually come in person to the earth in this age, I say simply that I can not believe it. I wish I could, but I can not."

Well, of course the rejoinder was simple when my turn came again:

"Do you accept Malachi as one of your prophets?"

"Certainly."

"Do you believe what he said when he voiced the word of the Lord that in the last days Elijah the prophet would come?"

"Well, yes; yes of course."

"Now, we simply affirm that your Jewish prophet Malachi was a true prophet as is proved by the fulfilment of his prediction; that Elijah has come; that the work without which the earth would be smitten with a curse is now in progress."

SIGNS OF THE TIME

The calamities of these days, phenomenal disturbances in nature—earthquakes, volcanic eruptions, destructive hurricanes—as also the struggle of nation against nation in actual warfare and in scheming diplomacy, the pestilence and the famine—these and yet greater disasters have been definitely predicted. None can gainsay their actuality, and all who read must see that they were foretold.

Yet men are prone to deny the reality of these dread occurrences as signs of the time, telling of the imminence of the Lord's coming to rule among men and to inaugurate the millennium of a new order. Conditions prevailing in the world today demand our serious attention. The solemnities of the eternal word and plan should move mankind to repentance, reformation, and soulful worship of Deity, worship expressed in a rectification of individual and national life.

I plead for the reality, the actuality of religion, in belief and practice, feeling that this is no day for mere theory and supposition. This religion of ours, this Church of ours, the Gospel of Jesus Christ, is real, vital, living, eternal. God help us to understand and live accordingly, I pray in the name of Jesus Christ. Amen.

ELDER LEONIDAS DeVON MECHAM*Former acting-president of the Australian Mission*

"Now behold, a marvelous work is about to come forth among the children of men.

"Therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind and strength, that ye may stand blameless before God at the last day."

These few lines, the beginning of the fourth section of the Doctrine and Covenants, have been running through my mind from the very opening of the Conference sessions up until the present time, more especially so during the address of Elder Ballard. It seems to be the general theme of this Conference to me, and I have been wondering if we are taking these things which are indeed a luxury, which we have started to class as necessities of life—taking them to heart to such an extent that we are crying depression when we are really enjoying marvelous blessings from God. We are living in a truly marvelous age.

Having been handicapped somewhat in this Conference in the earlier sessions—as I recently had my tonsils removed, in fact a little over a week ago—I was unable to participate with the audience in singing the hymns. I love to take part in singing the Latter-day Saint sacred hymns. They surely contain Gospel sermons and I love the beautiful harmony in them. As I stood listening to those hymns my faith and my testimony were increased and I felt well repaid for having attended these services.

I rejoice in having this opportunity of meeting here with you people in a General Conference. It has been some time since this has been my privilege.

Going back to the point I want to stress. In thus being a listener and not a participator in the rendering of the hymns I could not help noticing the confusion caused by people leaving during the closing hymn and benediction, not mentioning those who leave before the last speaker has finished. I cannot help but feel that this is not only improper but shows disrespect to God himself. If we have a true testimony of the Gospel of Jesus Christ how can we leave a spiritual feast before it is finished. One would never think of leaving a banquet before the serving of the last two or three courses. Of course there are exceptions, there are cases and times when necessity makes this necessary. But seeing the members do this, not only at these sessions of Conference but in our ward meetings, it has been a mystery to me, because as I stated before I do love to hear our sacred hymns sung and the final benediction pronounced at our Church services. I am sure that if we have embarked in the service of God, and if we are trying to live up to our religion with all our heart, might, mind and strength, we will never leave a meeting before it is completely finished and the amen has been said.

Some reference has been made during the Conference to anti—"Mormon" literature that is being spread abroad. Australia has been no exception in this regard. During the past four years there has been a man by the name of Julian Barclay, masquerading as or professing to be the

re-incarnation of Christ, and he has received wide publicity as such, throughout Australia. During the course of the past year this same man has been led to see the light through the diligence of some of our missionaries and through his own prayerful and earnest desire to find the truth. He accepted the Gospel and joined the Church of Jesus Christ of Latter-day Saints, and I believe humbly and sincerely, because of the true change of heart which I have witnessed in him. The newspapers, took advantage of this, and have circulated false propaganda in regard to statements that they claim he made which in reality he did not. Along with this they have written a number of articles of an anti-"Mormon" nature, some of them three to four columns in length. In some instances they have printed them on the front page, using one to two-inch block type letters in their headlines. Two papers in particular did this, and they had statements similar to the following as their headlines: "Mormon Agents are Seeking Girl Recruits in Australia—Well Spoken Americans Frequent Cafes and Offer Jobs to Pretty Waitresses—All Expenses For Journey and 8 pounds (\$40.00) Per Week!" Some of these articles have carried with them beautiful pictures and descriptions of Salt Lake City and the Church Office building, along with fine write-ups about scenic Utah and its wealth in natural resources. The truth mixed with such brazen falsehood made the articles so ridiculous that instead of doing harm to our people they have been of inestimable value to our missionaries, because people who are educated and think for themselves realize that these statements are impossible, and when they came in contact with our missionaries the first thing they wanted to know was just how our Church organization does operate, why it is we send missionaries into the world, just what constitutes our beliefs, etc. These things gave us a wonderful opportunity to spread the Gospel among that people, giving us audiences that we could not otherwise have had. Therefore the Elders are taking advantage of this and are laboring with all their heart, might, mind, and strength among that people.

I believe firmly that the Australian mission at the present time is in the healthiest condition it has ever enjoyed. The missionaries, though few in number, are doing a marvelous work. I have left them in the best of health. The Saints generally throughout Australia are also enjoying very good health and are not being hurt by this depression nearly so much as are the other people of the commonwealth. During the past few months there has been a remarkable growth in the Australian mission. There have been more converts baptized and more Books of Mormon distributed than in any other similar period in the entire history of the mission. This speaks volumes for the work the missionaries are doing there.

I do not want you to think I am in any way placing all the honor or glory upon the Elders who are laboring there now. They are reaping what the other missionaries have sown in years past. These things run in cycles, and Australia at the present time is enjoying a cycle of reaping. Of course I realize fully that all blessings are contingent upon God and to him belong all praise, honor, and glory.

In closing I want to bear my testimony. I only hope and pray that I may ever remain steadfast in the Church of Jesus Christ, that I may remain firm in the faith. As President Grant expressed in his opening address, I have never seen a time yet when I wavered the least bit or had any cause for doing so, nor have I come in contact with any doctrines of other churches that would cause me to waver in the least so far as my faith in the Gospel of Jesus Christ is concerned. I only hope and pray that if I live to see the age that President Grant has attained, I too may look back on my years and be able to continue to say that very thing. In fact, after looking over the doctrines of the world as they are being taught in the various denominations, I feel just as Peter did in the time of the Savior. You will recall some of the Redeemer's disciples had fallen away and left him, and he turned to the Twelve and said, "Will ye also go away?" Then Simon Peter answered him, "Lord, to whom shall we go? Thou hast the words of eternal life." That is what I say in regard to the Gospel of Jesus Christ. If we haven't the Gospel in our Church today I do not know of any church that has, and I would say, to whom shall we go, because the words of eternal life are inculcated in the Gospel of Jesus Christ. I know that it has everything within its fold that is conducive to health, happiness, and success, and the richest of all blessings, that of eternal life and increase.

May God bless us all that we may worship and obey him throughout our lives, with all our heart, might, mind and strength, is my humble prayer in the name of Jesus Christ. Amen.

ELDER DAVID A. SMITH

Of the Presiding Bishopric

Today, my brethren and sisters, I rejoice in my lot. I am grateful to my Heavenly Father for the privilege of laboring in authority of the holy priesthood.

As I have listened to the remarks made during this Conference I have wondered if this so-called depression is not really a blessing. I recall six months ago President Charles W. Nibley called this condition to our attention and urged that we prepare ourselves to be ready to live according to the United Order.

May I be pardoned if I take a moment to speak of him. He was as a father to me, for he was all a kind and loving father should be to a son. He came into our family life before I was born. In my youth I learned to call him "uncle." He loved my father with a devotion seldom found in men. Because of that devotion I have been exceedingly blessed. It was my good fortune and great privilege to work with him many years, to know of his faith and his integrity; and I want to testify to you that he was, through faith, the service he rendered and his life's work, in a position to advise us to prepare to meet the requirements of these Gospel teachings. He lived them and never taught anything that he did not believe, and that which he taught he believed with all his heart. As he learned the joy of service in the Lord's work during times of poverty and

the need of such service in times of plenty, should we not accept his advice and example to guide us during this period of depression? I want to relate just one incident. While he was the presiding bishop of the Church the majority interests of the Sugar Company were held by eastern capitalists. They were declared by the Government to be a trust and ordered dissolved. It appeared that if that were carried out the sugar industry of the intermountain country would cease to be, for sugar could be made much cheaper elsewhere. He went to New York, negotiated for the purchase of that stock, pledged every cent he had in the world to secure it and came home thinking it would be an easy matter to persuade his friends and business associates to help him carry the load. But few of them helped. On every hand men looking at dollars, not with the viewpoint he had, refused to help.

I remember one day while sitting in the office he said: "I have been impressed that this industry should be preserved for this people. I may lose every cent I have in the world, but if I save the industry for this people I shall be satisfied."

Later on, the demand seemed to grow in the East for that stock. It increased in value. Day after day men came to the office, the telephone rang, for people were then willing, when they could see a chance for an increased monetary value, to give him support. Later, during the great war, when the price of sugar was at the highest it has ever been, I had the honor of representing him on a committee to deal with the beet-raisers to negotiate a contract; and his only advice was, "I want you to endeavor to secure an agreement for the division of profits between the beet-growers and those who have put their money into this industry."

For days we argued, labored and pleaded with those who represented the beet-growers. Finally we were unable to reach an agreement. I shall never forget the final answer. I shouldn't repeat it but perhaps I can make a lesson of it. When I finally said: "Now let us be reasonable; let us reach an agreement in this matter that will be equitable and just," the spokesman of that committee said: "To hell with equity and justice. We know what we want and we are going to have it." And he evidently did know, for he got what they wanted and the beet-growers and the stockholders of the Sugar Company are still paying the debt.

President Nibley was always ready to enter into the United Order. He taught it. He paid his tithes and his offerings, and every call made of him through the Gospel of Jesus Christ was uppermost in his mind and his soul. He never overlooked that statement which the Lord made, warning the rich man that unless he gave of his substance to the poor his riches would canker his soul. He had been poor, he knew what it was to go hungry and cold. He knew that the salvation of man, that which would secure for him exaltation in the kingdom of our Lord, must be obtained by faith and work.

Again I say, I believe this time of depression is really a time of blessing, a time of fasting, a time in which we are called to turn to God, a time of purification. How can we live the United Order when we have not learned to live according to the law which teaches us to pay our tithes

and offerings? How can we live according to the law of the United Order, which is only a counterpart of the great law of eternal salvation, which does not mean that every man shall share alike in amount, but only, as we have already learned in this Conference, insofar as he earns through his faith and his works the right to participate in the blessings? Not all shall enjoy the celestial glory, but those only who earn that privilege.

And so it comes right back to us, are we worthy, are we worthy to enjoy the blessings the Lord has promised? It seems to me that there is something more than to feed men and women bread. Oh, how many are there who are dying, slowly dying, spiritually, for want of spiritual food. We cannot help them by ridicule. We know ridicule and abuse are the methods of hell. The Gospel of Jesus Christ teaches that we shall love one another, and how many of us who hold the priesthood really love our neighbor? How many of us are trying to feed those who are hungering for the Gospel? If we could only touch the spark of life and cause it to burn within their souls, we should have no further concern, for the Gospel teaches men to do good. The testimony of the Gospel leads into the path of truth and righteousness and there is no greater work that we can do during this time of depression than to take advantage of this forced condition of humility in which we find ourselves and go forth to carry the Gospel message to those who are hungering, dying spiritually, for lack of spiritual food.

May the Lord bless us, my brethren and sisters, may his Spirit be upon us, that we may carry his Gospel message to those who are careless and indifferent, who because of careless habits have lost the spirit and are wandering in darkness. Let us give them a helping hand and lead them into the light, that we may be blessed eternally, is my prayer, which I ask in the name of Jesus Christ. Amen.

ELDER JOHN WELLS

Second Counselor in the Presiding Bishopric

It is a wonderful privilege to be a member of the Church of Jesus Christ of Latter-day Saints and to enjoy the fellowship of men and women whose standards of life are noble and uplifting. I appreciate the opportunity I have to live in this choice land of Zion and be guided and directed by the teachings of our Lord and Savior Jesus Christ and by the revelations given to the prophets of these latter days. I am thankful I have faith in the immortality of the soul, in divine revelation, in the restoration of the Gospel and in the blessings of the holy priesthood. In this Conference we have listened to words of inspiration, encouragement and helpfulness, which help prepare us for the battle of life and give us a greater desire to continue in this work in which the Lord has called us to labor.

Marvelous changes have taken place in the last thirty years because of the development of the automobile, the radio, motion pictures and sound pictures. Not only have amusements and recreation changed the

general attitude toward life, but modern commercial life has also affected us. We are still suffering from the effects of the World war, which has changed some of our ideals and habits. I feel that these changes have had a serious effect upon the attitude of the Latter-day Saints, particularly toward the Lord's day of rest. Our own exacting requirements have made it necessary for railways, street cars, and other forms of transportation to be carried on even on the Lord's day.

I have been thinking concerning the Lord's day, mentioned briefly by Elder Joseph Fielding Smith, and I wish to call attention at this time to the important commandments of the Lord which he has given to his people in the past and in the present day concerning his day of rest. Let us briefly remind ourselves what the Lord requires of us.

While the Children of Israel were traveling in Sinai preparing to enter the Promised Land, an incident of great importance took place. Moses was commanded to prepare the people to behold the face of God. They gathered around Mount Sinai, but when the ground shook and the mountain rocked and was covered with smoke and fire, the people were afraid and said unto Moses, "Speak thou with us, and we will hear: but let not God speak with us, lest we die." Then the Lord spake unto Moses, giving him the decalogue, or the Ten Commandments. Among those commandments is one that refers to the Sabbath day, as follows:

"Remember the sabbath day, to keep it holy.

"Six days shalt thou labour, and do all thy work:

"But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates:

"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."

The Lord required the seventh day as a day of rest. It was to be holy unto the Lord. Even in the daily collection of manna, a double portion fell on the sixth day, the day before the Sabbath, so there would be no necessity for gathering food on the seventh day. Not only was it a day of rest, but the Lord said that the Children of Israel should observe that day and sanctify it. The observance of the Sabbath day was a distinctive badge of membership in the Hebrew community. No law given to the Hebrew people was more strictly observed.

In the days of the Savior the Jews had made so many restrictions concerning the Sabbath day that the Master himself stated, "The Sabbath was made for man, and not man for the Sabbath." The Jews looked upon the observance of that day as a covenant, as indicated in the word of the Lord to Moses, contained in Exodus 31, verses 13, 16 and 17, as follows:

"Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. . . .

"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant.

"It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

In commemoration of the resurrection of our Redeemer and the fact that he appeared to his disciples and others on the first day of the week, this day was observed by the early Christians as a day of rest, which was known as the Lord's day.

To us the first day of the week is the Lord's day. The Lord has not left his people in doubt as to the use and purpose of his day. On Sunday, the 7th day of August, 1831, a few days after the land of Zion had been dedicated for the gathering of his people, there was given to the Prophet Joseph Smith a revelation known as Section 59 of the Doctrine and Covenants, part of which is as follows:

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments. . . .

"Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit.

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;

"Nevertheless thy vows shall be offered up in righteousness on all days and at all times;

But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord.

And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full."

This is the way the Lord intends the Latter-day Saints to observe the Lord's day. He intends that we shall cease from our labors and pay our devotions to the Most High, live restfully and quietly during the day, and attend the house of worship and offer up our sacraments to our Father in heaven. It is obligatory upon every Latter-day Saint to observe this day both in its spirit and meaning.

President Brigham Young in his day called attention to better observance of the Lord's day. He said:

"All Latter-day Saints should observe the Sabbath by resting from all labor, except those who must be detained to take care of children or perform some work of mercy. Now, remember those who go skating, buggy riding, or on excursions on the Sabbath day are weak in the faith and gradually, little by little, the spirit of their religion leaks out of their hearts and their affections. When I see a man gathering in his crops, or cattle, or making repairs on the Lord's day, I count him weak in the faith. At least he has lost the spirit of his religion. We should devote our time as the Church requires it on the Lord's day, for the express purpose of renewing our mental and physical powers and getting our spiritual food."

President Joseph F. Smith frequently called attention to the lax

observance of the Sabbath day among the Latter-day Saints, and spoke as follows:

"Men are not resting from their labors when they plow, plant, dig or do work of any kind. Men are not resting when they work around the house all day doing odd jobs. Men are not honoring the Lord when they go to places of amusement. Men are not honoring the Lord when they loiter around ice cream places, go to ball games and witness these games. It is a reflection on any Latter-day Saint to patronize a ball game on the Lord's day."

Quite recently President Heber J. Grant and his counselors, noting the trend among the Latter-day Saints, made the following appeal:

"The Lord's day is a holy day—not a holiday. It has been set apart as a day of rest and worship. A sacred Sabbath begets reverence for God. It is not pleasing in his sight that the day be given over to pleasure-seeking in places of amusement or elsewhere. Sunday schools and meetings have been so arranged as to meet the convenience of the people and leave a considerable portion of the Sabbath day without Church appointments. We earnestly appeal to the people to keep their meeting appointments faithfully and to utilize that portion of Sunday not appointed for meetings in promoting family association in the home, with the purpose of stimulating and establishing greater home fealty, a closer companionship among parents and children, and more intimate relations among all kindred. We believe that it is unnecessary for families to go beyond their homes or those of their kindred for the relaxation and association which are proper for the Sabbath day, and we therefore discourage more traveling than is necessary for this purpose and attendance upon appointed meetings. Let all unnecessary labor be suspended and let no encouragement be given by the attendance of members of the Church at places of amusement and recreation on the Sabbath day. If Sunday is spent in our meetings and in our homes, great blessings will come to our families and communities."

No person can disregard the Lord's day without suffering serious spiritual consequences. If we neglect to observe it, we shall become sick spiritually. The Sabbath-breaker will lose faith in this great work, for faith can only be developed by service and obedience to the commandments of the Lord. The Lord is not pleased with Latter-day Saints who attend Sunday shows, Sunday ball games, who play golf on Sunday, go on canyon trips, or visit places of amusement; nor is he pleased with those who do unnecessary labor on the Lord's day.

When we observe the Lord's day and carry out the spirit of the instructions of the Lord, as I have quoted in Section 59 of the Doctrine and Covenants, we shall grow in spiritual power and usefulness, great faith will come into our souls, and our minds and bodies will become rested. This observance will have a refining influence in our homes and on our families. Sabbath observance will teach our children the great lessons of obedience they so much need.

The commandment to keep the Lord's day holy is always binding upon the Lord's people. Let us get in harmony with the word of the Lord concerning the proper observance of his day and make it a day of rest and devotion to the Most High. Amen.

The Choir and congregation joined in singing the hymn, "High on the mountain tops."

ELDER JOSEPH F. MERRILL

Of the Council of the Twelve Apostles

Dear Brethren, Sisters, and Listeners:

INDIVIDUAL REVELATION

Recently I was asked if I thought the Lord would not have something to say to the people of the Church at this Conference, of course through his prophets. "If there was ever a time when divine revelation was needed, it is now," my questioner remarked. Apparently he did not have in mind one of our fundamental doctrines relative to revelation. It was stated by President Joseph F. Smith in these words:

"The spirit of inspiration, the gift of revelation, does not belong to one man solely; it is not a gift that pertains to the Presidency of the Church and the Twelve Apostles alone. It is not confined to the presiding authorities of the Church; * * * and it is the right and privilege of every man, every woman, and every child who has reached the years of accountability, to enjoy the spirit of revelation. * * * It is the privilege of every individual member of the Church to have revelation for his own guidance, for the direction of his life and conduct—" (Gospel Doctrine, page 42).

In further explanation, President Smith said,

"Every individual in the Church has the right to enjoy the spirit of revelation—for his own good—to exercise these gifts and these privileges in the conduct of his own affairs, in bringing up his children in the way they should go, and in the management of his farm, his flocks, his herds and the management of his business" (Gospel Doctrine, page 43).

These truths relative to revelation are generally understood by the Latter-day Saints but they are also sometimes forgotten. Is it not greatly encouraging, however, to know that we may get light and wisdom from God our Father to guide us aright in solving our individual problems and to help us in our private affairs? If we can be so fortunate as to have wisdom enough to manage well our personal affairs and to carry acceptably our particular responsibilities, why should we worry about revelations to the Church?

REVELATION TO THE CHURCH

Respecting this type of revelation, President Smith said on another occasion:

"So far as I know there is not an ordinance of the Church now enjoyed or practiced that was not revealed to the Church by the Prophet Joseph Smith. I know of no new doctrine that has been revealed. Principles that were revealed to the Prophet Joseph have grown and developed more fully and clearly to the understanding; but we have received nothing new that I know of." (Gospel Doctrine, page 43).

But on another occasion in speaking on this same subject, President Smith said:

"There is a great deal that has been revealed that has not yet been lived up to, I assure you. There is a great deal yet remaining to be learned. * * * There is a great deal that has been revealed through the Prophet Joseph and his

associates that the people have not yet received in their hearts, and have not yet become converted to as they should. When we obey and are capable of observing the precepts of the Gospel and the laws of God and the requirements of heaven, which have already been revealed, * * * then there are other things still greater yet to be revealed to the people of God." (Gospel Doctrine, page 44.)

Weak as we are, disobedient as we are, hard hearted and stubborn as we are, I wonder if it would not be more becoming of us to fear new revelation than to desire it. Of course we believe "God will yet reveal many great and important things pertaining to" his kingdom. But I fear that we are not yet ready for or worthy of the revelation of these things. What do you think about it? .

But of course we do believe in continuous revelation, in the doctrine that God lives and that he reveals his will to worthy individuals who believe in him and who obey his commandments. Especially do we believe that God makes known his mind and will concerning the Church, its membership and the world generally through his prophet, the President of the Church. At this point let me illustrate my meaning by an example.

CHRISTMAS GREETINGS QUOTED

In the Christmas edition of the *Deseret News*, December 19, 1931, the First Presidency of the Church published their "Christmas Greetings." May I read some excerpts from these Greetings?

"With the coming of Christmastide and the dawning of a new year, we are confronted with a bankrupt world—a world in which the nations, as well as individuals, find themselves fettered with the bonds of debt. A universal depression exists, the like of which has never before prevailed under similar conditions.

"With banks overburdened with money, thousands of honest toilers are unable to pay the grocer. With elevators bursting with wheat, industrial workers are without bread. With warehouses over-stocked with sugar which cannot be sold, children cry for the sweets which they so much crave but cannot procure."

And the Greetings continue:

"The prophet Isaiah, referring to the age in which we live, tells us that a time of tribulation will come from which none shall escape. He says: 'It shall be, as with the people, so with the priest; as with the servant, so with the master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.'"

And then the Greetings continue with these cheering words:

"Notwithstanding the confusion which at the present prevails in this world of ours, we have much to be thankful for, and we can look confidently to brighter days."

But what are the conditions? They are clearly stated in the Greetings as follows:

"If the people of the world will turn to God, and acknowledge His Son, our Redeemer; if each citizen of our country will put away selfishness, strife and bitterness; if men who enact our laws will be governed by the necessities of all of the people, and not of a favored few; if every citizen will pledge himself to rigidly observe the laws, and uphold the men who frame and execute them—"

Then what will happen if these conditions are all fulfilled? Listen, I beg of you, to the glorious promises of the Greetings:

"The sun of prosperity will shine again, and peace and plenty will prevail from the rivers to the ends of the earth."

But what if these conditions are not fulfilled and we continue as we have been doing? I reply in the language of the Greetings:

"If the extravagant expenditure of money by our government, our states, our counties, and municipalities, and citizens, as it has prevailed during the past few years, is to continue; if heavier burdens of taxation are to be saddled upon the people; if murders, robberies, racketeering, the appointment or election of dishonest men to office, and other violations of the law are to go unpunished—"

Then what will be the consequences? Hear, I pray you, these fateful words of the Greetings:

"Chaos must be our inevitable heritage."

To all of you who are looking for or desire the word of the Lord applied to the conditions of this very hour, I most earnestly commend these Greetings. And may I remind you that the document, part of which I have just read, was signed by the Presidency of this Church, Heber J. Grant and Anthony W. Ivins, who are mouthpieces of God to this people. And do not forget, I beg of you, that President Grant holds all the keys, authority, rights and powers of the holy priesthood that were ever given to any man that lived upon the earth.

And so to me these Greetings are an expression of God's will to us, to the world. They are in very deed a revelation of his will to the Church, as authoritative and as scriptural as any passages in the Holy Bible. Extravagant claims, do you say? Well, they state my deep and honest convictions relative to this point.

HOW TO WIN THE FAVOR OF THE LORD

And what must we do to win God's favor in order that "the sun of prosperity shall shine again," a desideratum for which all the world is longing? Let us read the document over and over until the conditions are unforgettably impressed upon our memories. Briefly paraphrased, we must observe the two great commandments and make the Golden Rule the actual motto of our lives.

CAUSES OF DEPRESSION

Why are we, the country, the world, in our present fix? Because we have forgotten and disobeyed our Creator and God. The words in the Greetings are my scriptural authority for this declaration. My thinking leads me irresistibly to the conclusions expressed in the document.

In this "depression" the people as a whole are perhaps not unjustly suffering. We live in a world governed by law. There are so-called natural laws—divine laws—as well as human laws. A violation of law entails, in justice, a recompense. Hence, we suffer, in general, not because God whimsically afflicts us, but because of violation of some kind

of law or laws. The idea I have in mind is related to the declaration in Section 130 of the Doctrine and Covenants, verses 20-21.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

It follows, of course, that if we violate law we shall have to suffer the consequences. Justice requires this.

We live in a world of plenty—there is plenty of food, plenty of clothing and shelter or the means of making them; yet there are millions of God's children who are hungry, ragged, and cold at this very moment. And why? Many reasons can be given, but in the last analysis, they are reducible to one—selfishness. And through his servants, the Lord lays down as one condition for the return of prosperity the elimination of selfishness in our inter-relations.

Of the many "cures" for the "depression" that I have read, except the one just quoted, not one is based upon unselfishness. In fact, selfishness appears to be the most prominent characteristic of most of these "cures" and for that reason none of them will "cure." God's inspired servants have made this plain, and reason, too, tells the thoughtful that they are right.

UNSELFISHNESS THE CURE

The return of peace, happiness, and prosperity to all the people demands a basis of stability. But this can never be until all who are able to work have work to do, until there is a job for everyone. And a workable plan that will provide a job for everyone at a living wage, must have unselfishness as its outstanding characteristic. I can find no logical escape from this conclusion. And so far as I can see, no workable plan can go into effect until our political, financial, economic, industrial and labor leaders get together around a council table and agree. If this is true, why do they not do it? Selfishness is the answer. And selfishness will always be a controlling factor until the two great commandments are dominant in the minds and hearts of men. We demand that the federal government reduce expenses and balance the budget. And have you observed that every proposition made in Washington to reduce federal expenses in Utah meets with our violent protest? We wish the government to reduce expenses elsewhere but to increase them in Utah. Why? Is not selfishness the answer?

And we want the budget balanced. This means the government must raise more money. How? The only way seems to be by some form of increased taxation, but we protest every suggestion to increase our taxes. Apparently we are far, very far, from a willingness to live the "Golden Rule." We are willing for the other fellow to be taxed, but protest being taxed ourselves.

BANK FAILURES

Let me give you another illustration, a delicate one I admit. There

have been many bank failures in this intermountain country during the past year. The closing was due in most cases, probably, to a "run on the bank." Now of course when we think a little about the matter it is clear that no bank can immediately give back to depositors all their money. Some of it is always loaned out on time accounts, and borrowers are not able to pay on demand. Hence if all the depositors make a run on a bank they will inevitably force it to close. Now what causes a run? Selfishness, of course. If the bank is in distress, let the other fellow lose. I want my money and so rush after it, hoping to beat the other fellow to the bank. If in this matter all depositors were to live the Golden Rule there would be few, if any, losers and few, if any, bank closings. This is a self-evident fact.

THE EIGHTEENTH AMENDMENT

Another illustration: Certain powerful interests in the United States are carrying on an intensive campaign, designed to nullify or eliminate the 18th amendment to the constitution of the United States. Vast amounts of money, it is said, are behind the active but deceptive propaganda to effect this result. And why do some people want the manufacture and sale of intoxicating liquors again legalized? Once more I assert, selfishness is the dominating motive. Selfishness is at the bottom of all law violation, of depravity, and crime. And if selfishness shall continue as the ruling motive in human affairs, chaos will result. This is the conclusion of the Greetings.

Some people are simple enough to believe that legalizing the manufacture and sale of alcoholic liquors in the United States will bring back prosperity to the country. Are England and Germany prosperous? As well say a man can lift himself by his boot straps. Can a country drink itself into prosperity by imbibing narcotic beverages? Reason stands aghast at such a proposition. And the fact that the governing board of a powerful local organization gives support to such an idea does not rob it of its absurdity. Further, 2.75% beer cannot be made and sold in this country without violation of the 18th amendment, because 2.75% beer is intoxicating, a fact unquestionably established by scientific investigations. (See *How to Live*, p. 366.)

THE LORD'S WAY BEST

Now the sooner we believe the Lord's way is the best way, the better it will be for us, the country and the world. It is not only the best way, it is the only way to secure permanent prosperity. If we do not accept this truth and act accordingly we shall continue to suffer, for the Lord will not be mocked. His prophets have spoken.

May the Lord give us eyes to see, hearts to feel, minds to understand and wills to do, so that the clouds of adversity shall roll away, the sun of prosperity shall shine again, and peace and plenty shall prevail "from the rivers to the ends of the earth," I pray in the name of Jesus Christ. Amen.

PRESIDENT HEBER J. GRANT

The Literary Digest of April 2nd, 1932, contains the following article:

"THE DRUNKARD DISAPPEARING"

"The tremendous army of the unemployed and down-and-outers seeking aid from the Salvation Army is almost entirely drink-free, and poverty from drink is a negligible factor in the current depression.

"This is the testimony of Col. George H. Davis, in charge of the Salvation Army forces at Chicago, who backs up his opinion by the experience of his organization with more than a million cases of hard luck and poverty in the past few months.

"Colonel Davis' statement was made to the Illinois Conference of Organizations Supporting the Eighteenth Amendment. It is offered by the W. C. T. U. in opposing the group now fighting Prohibition.

"As it is issued by the Salvation Army, Colonel Davis's statement is, in part, as follows:

"'Out of more than a million cases we have dealt with in the last sixteen months, there were only seventy-five bad cases of drink, and of moderate cases, only 500.

"'From October 11, 1930, to February 3, 1932, we helped 1,102,545 unemployed men. Of this number we found 99.92 per cent drink free. Having nothing to do, many of these men would have drunk to excess if they could get the liquor.

"'I did not realize the small percentage of drinking men that pass through our doors until I personally checked it up.

"'The number of women coming to our doors with a tale of being ruined by drink is less than 1 per cent of the entire number, whereas in former days it was a considerable proportion.

"'In our family welfare relief work in these days we seldom find need arising from strong drink on the part of one or other of the parents, whereas in the old days it was 90 out of 100 cases. In fact, poverty from drink has almost disappeared.

"'The old-time drunkard, the wets of the country notwithstanding, is gone.

"'Before Prohibition the Salvation Army would gather drunks by the truckload and busload from the saloons and park benches. Today one would have to search high and low in every American city to find at one time 100 men and women of the type the Salvation Army used to gather by the thousands under the rule of John Barleycorn.'

"This agrees with the experience of Commander Evangeline Booth. As noted in these pages May 17, 1930, she said that before Prohibition the Salvation Army in New York would collect 1,200 to 1,300 drunkards in a night, whereas Prohibition immediately reduced the number to 400."

PROHIBITION MEETING TO BE HELD IN TABERNACLE

There will be held in this building next Thursday evening a Prohibition meeting, and the speaker will be Dr. Daniel A. Poling, a man of great renown. The meeting will commence at 7:30.

I have heard Dr. Poling speak, and can assure you that he is one of the best speakers for Prohibition that I have heard. He was one of the speakers of the "Flying Squadron" that was started by the late Governor Frank Hanly of Indiana, than whom no more eloquent, magnificent defender of Prohibition and fighter against whiskey have I had the privilege of listening to. I hope that this audience is an indication of what we will have here next Thursday night. I would be delighted if it could be said that the greatest audience Daniel A. Poling ever faced was in the Mormon Tabernacle. It would give me great joy.

I told Elder Charles H. Hart that I was going to steal his time today. It is the first time during my presidency that I have failed to ask all of the General Authorities to speak; but it being so near my birthday and wanting to throw bouquets at myself and talk about myself, and so on, I feel a little selfish. So I decided to take part of the remaining thirty minutes to read announcements, to present the Authorities of the Church, and to do the bouquet throwing.

VACANCIES NOT TO BE FILLED AT THIS CONFERENCE

I expect there will be considerable comment when I present the General Authorities, seeing that we are not going to fill the vacancy in the First Presidency nor call a man to succeed Brother Hyrum G. Smith as Presiding Patriarch. Some will say: Did you ever hear of such a thing? Yes, way back in 1880, fifty-two years ago next October, there was a vacancy in the Quorum of the Twelve that lasted for two years; then Brother Orson Pratt died, making two vacancies that lasted a little over a year. When President Brigham Young died there was no First Presidency for three or four years, and when President John Taylor died there was no First Presidency for several years. So this is not so new after all.

PRESIDENT HEBER J. GRANT

Presented for the vote of the Conference the General Authorities and Officers of the Church, also the General Auxiliary Officers, who were unanimously sustained, as follows:

GENERAL AUTHORITIES OF THE CHURCH

FIRST PRESIDENCY

Heber J. Grant, Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthony W. Ivins, First Counselor in the First Presidency.

PRESIDENT OF THE COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

COUNCIL OF THE TWELVE APOSTLES

Rudger Clawson

Reed Smoot

George Albert Smith

George F. Richards

David O. McKay

Joseph Fielding Smith

James E. Talmage

Stephen L. Richards

Richard R. Lyman

Melvin J. Ballard

John A. Widtsoe

Joseph F. Merrill

The Counselors in the First Presidency, the Twelve Apostles and the Presiding Patriarch as Prophets, Seers, and Revelators.

TRUSTEE-IN-TRUST

Heber J. Grant

As Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints.

FIRST COUNCIL OF SEVENTY

Brigham H. Roberts

Jonathan G. Kimball

Charles H. Hart

Rulon S. Wells

Levi Edgar Young

Joseph W. McMurrin

Antoine R. Ivins

I regret to inform you that Brother McMurrin is in a serious condition of health. I am sure he would have been delighted to be present with us, in fact I have a letter to that effect from his son.

PRESIDING BISHOPRIC

Sylvester Q. Cannon, Presiding Bishop

David A. Smith, First Counselor

John Wells, Second Counselor

GENERAL OFFICERS OF THE CHURCH

CHURCH HISTORIAN AND RECORDER

Joseph Fielding Smith, with the following assistants: Andrew Jenson, Brigham H. Roberts, and A. William Lund.

CHURCH BOARD OF EDUCATION

Heber J. Grant

David O. McKay

Anthony W. Ivins

Stephen L. Richards

Willard Young

Richard R. Lyman

Rudger Clawson

John A. Widtsoe

Joseph F. Merrill

Adam S. Bennion

Joseph Fielding Smith

Arthur Winter, Secretary and Treasurer

COMMISSIONER OF EDUCATION

Joseph F. Merrill

AUDITING COMMITTEE

Henry H. Rolapp

Orval W. Adams

John W. Hart

TABERNACLE CHOIR

Anthony C. Lund, Conductor; B. Cecil Gates, Assistant Conductor; David A. Smith, President.

ORGANISTS

Edward P. Kimball

Alexander Schreiner

Frank W. Asper

CLERK OF GENERAL CONFERENCE

Joseph Anderson

GENERAL AUXILIARY OFFICERS OF THE CHURCH

NATIONAL WOMAN'S RELIEF SOCIETY

Louise Y. Robison, President

Amy Brown Lyman, First Counselor

Julia A. Child, Second Counselor

with all the members of the Board as at present constituted.

DESERET SUNDAY SCHOOL UNION

David O. McKay, General Superintendent
 Stephen L. Richards, 1st Asst. Superintendent
 George D. Pyper, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG MEN'S MUTUAL IMPROVEMENT ASSOCIATION

George Albert Smith, General Superintendent
 Richard R. Lyman, 1st Asst. Superintendent
 Melvin J. Ballard, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

YOUNG LADIES' MUTUAL IMPROVEMENT ASSOCIATION

Ruth May Fox, President
 Lucy Grant Cannon, First Counselor
 Clarissa A. Beesley, Second Counselor
 with all the members of the Board as at present constituted.

PRIMARY ASSOCIATION

May Anderson, Superintendent
 Isabelle S. Ross, 1st Asst. Superintendent
 Edna Harker Thomas, 2nd Asst. Superintendent
 with all the members of the Board as at present constituted.

PRESIDENT HEBER J. GRANT

"Then one of them, which was a lawyer, asked him a question, tempting him, and saying,

"Master, which is the great commandment in the law?"

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself.

"On these two commandments hang all the law and the prophets."

I endorse very heartily indeed the remarks made here by the last speaker. It shows a remarkable lack of love of our neighbor for Latter-day Saints, some of them holding high positions in the Church, to rush and get their money out of a bank in which the Church owns fifty per cent of the stock. It shows wonderful lack of loyalty, to say the least.

DENOUNCES FALSEHOODS

I remarked here the day before yesterday that the New Era came to my desk and found lodgment in the waste basket. Lo and behold, another New Era came to me, not only containing the same things as the one that landed in the waste basket, but also an open letter from a gentleman who had approached a man and tried to persuade him to certify to the fact that he was a go-between between me and a girl in Liverpool to propose marriage, which would have been certifying to an absolute falsehood.

Jesse B. Stone is the man who sent me this New Era. I have a letter

from the man whom Stone tried to get to sign this falsehood and he says that he informed Stone there was not a word of truth in the story. The lady that I am supposed to have been married to tried to come up here on the stand the other day. She has been in the insane asylum, and I think she was there before our friend Stone interviewed her at all.

Now when the second New Era arrived I decided to read at least the headlines and then throw it into the waste basket, but after I read the headlines I decided to read part of the contents.

"A rift in Commercial Mormonism." There is no commercial Mormonism and never has been. The Mormon Church upon many occasions has reached out its hand to help industries for the benefit of the people. There is no commercialism in that. This is something in the nature of a father, figuratively speaking, trying to help his children.

"The beginning of the end." "One bank closes its doors and another commences to totter."

I consider that an absolute falsehood pure and simple. With the help that can now be secured from the Reconstruction Corporation under the government there is no necessity for any bank whatever with its capital unimpaired, closing its doors. I do not know, but I think I shall ask an attorney if there is no law that will deal with a man and send him to the penitentiary who circulates falsehoods which might cause the failure of a bank. Of course the other bank that is to close its doors, judging from this article, is undoubtedly meant to be Zion's Savings Bank.

"In spite of all denials evidence shows that plural marriage is taught by the Authorities." In spite of all falsehoods by liars—I thought I wouldn't use that word, but really a liar is a liar, and perhaps once in a while it is wise to say so—in spite of every document printed, in spite of every statement to the contrary by any person on the face of the earth, the Authorities of this Church under the administration of Heber J. Grant as President, have never taught, have never encouraged, have never sustained any human being in entering pretended plural marriage. All these statements are pure and simple falsehoods. You all know that we have cut a great many people off the Church for entering into pretended plural marriage. I have had a letter from one who was excommunicated in which he wanted to know when the time would come when we would stop treating the best blood of the Church that way, namely, by cutting them off the Church. I answered: When people quit going into adultery, so to speak, and calling it celestial marriage, maybe it will stop, so far as they are concerned.

I pledge myself here if any person will bring to us the evidence that any man or any woman belonging to this Church has entered into pretended plural marriage, that we will cut them off the Church.

"When the Deseret Savings Bank, fostered by the leaders of the Church"—a falsehood. It was not fostered by the leaders of the Church—"and prominent members thereof whose financial ability was not questioned, closed its doors during February and that Zion's Savings Bank was harassed by depositors withdrawing funds until it was almost 'bled white' a situation was created, which brought home the realiza-

tion that security of financial institutions functioning by means of Church funds are not as iron clad as certain quarters endeavor to make the commoner, not informed as to the real situation, believe they are."

Zion's Savings Bank was not "bled white." The bank was open until nine o'clock at night during the run and would have kept open just as long as anybody wanted to come and get his money.

"To save the Zion's Bank from closing its doors, the President of the Church was forced to rush two million dollars into its vaults, money which he had secured from a financial concern in the east for the purpose of financing the beet crop of the Utah-Idaho Sugar Company, and enable it to function another season, information which proceeds from a most reliable source."

Heber J. Grant did not borrow a dollar in the East. Heber J. Grant did not know that Zion's Bank was in distress; he did not know there had been a run on the bank until he reached home; and Heber J. Grant did not go east to borrow money to finance the crop of the Sugar Company, because the Sugar Company financed its own crop and paid all of the people who had raised beets before there was a run on Zion's Savings Bank. The "reliable source" reminds me of what Josh Billings says: "Never judge a man by his relatives, he can't help them, they are crowded on him, but judge him by the company he keeps," and the reliable company from which this man gets his information is one of the crowd of falsifiers. I would like to use the other word. It is shorter and more emphatic, but I think I will let it go at falsifiers.

I did intend to comment on a full half column, but I really think it is a waste of breath.

FAVORS LAW PROTECTING SAVINGS BANKS

I want to endorse what Brother Merrill said. I hope some day to see a law passed, and I have held this opinion ever since the year 1893—nearly forty years—that no savings bank should ever be permitted by law to pay any depositor a dollar on his deposits except when it became due after proper notice. I do not think people should be permitted to put their money in a savings bank, and then rush and get it, when they know as well as they know they live if everybody else like themselves had heart failure, financially speaking, no savings bank on earth could exist, because a bank cannot pay interest for money and then keep it in vaults waiting for somebody to come and get it. I am sure even if there were such a law that any depositor would be given his money if he actually needed it.

PERSONAL LOSSES

I might incidentally remark that I owned \$37,500 of stock in Zion's Savings Bank way back in 1893, which cost me \$75,000, and Zion's Savings Bank was "bled white" figuratively speaking in 1893, because of the loss of confidence by the people who drew out their money; and I lost every dollar of my stock. I lost that stock at \$140.00 a share and I had paid \$200.00 for it.

I thank the Lord for men like the late Isaac Barton who would not draw a dollar out of the State Bank during the run of 1893. I had thirty thousand dollars stock in the State Bank of Utah, and it was paid for, but I was borrowing money on Zion's Savings Bank and State Bank stocks in New York, with George Q. Cannon, Joseph F. Smith, John Henry Smith, Francis M. Lyman, Thomas R. Cutler and other loyal men, with which to build the first beet sugar factory ever built with American machinery in the United States. I lost \$62,000, President Cannon eighty-odd thousand, Presidents Joseph F. Smith and John Henry Smith and Francis M. Lyman twenty thousand dollars apiece. We all lost our bank stocks with the exception of Brother Cannon. I was very glad that he was able to buy the stocks that we had to sell, his share of them at least, and did not eventually lose anything, but got the benefit of their subsequent growth.

LATTER-DAY SAINTS FULFILLING THE LAW

So far as these liars are concerned—they claim that Brother Ballard taught a woman plural marriage. It is a falsehood. This man goes on reiterating again that John A. Widtsoe has a plural wife—one more falsehood. There are so many of them that it is really a waste of time to refer to them. But let me say to these falsifiers that the work of the Lord is onward and upward. It is progressing and the majority of the Latter-day Saints are fulfilling the law that I have read here, namely, that their first allegiance is to God, and second, the love of their fellow men. There is no question about it in my mind.

THE GOSPEL ACCORDING TO THE VISION

I endorse the necessity of living the laws of the Gospel. I rejoice in the Gospel. I am inclined to think that damnation is more or less in the nature of condemnation. The Gospel, according to the vision given to Joseph Smith and Sidney Rigdon, is as follows:

“And this is the gospel, the glad tidings, which the voice out of the heavens bore record unto us—

“That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

“That through him all might be saved whom the Father had put into his power and made by him;

“Who glorifies the Father, and saves all the works of his hands, except those sons of perdition who deny the Son after the Father has revealed him.”

They are few and far between—very few.

Again I rejoice that we are fundamentalists:

“And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!”—speaking of the Savior.

“For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

“That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God.”

I see that I have occupied Brother Hart's time and my own too. I rejoice in the wonderful attendance we have had at this conference,

in the faith manifested by the Saints, and in the most remarkable and splendid attendance that we had at our general priesthood meeting, the largest we have ever had at one of those meetings.

CHARITY TOWARD ALL

There is one more thing that I want to say: In preaching on the Word of Wisdom, or preaching about cards, or preaching about anything else along the line of the teachings of the Authorities of the Church, if anybody preaches without charity he is not preaching according to the laws of the Gospel. We have the following statement in the 121st section of the Doctrine and Covenants:

"Behold, there are many called, but few are chosen. * * *

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—"

Something else however—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be his enemy."

I am naturally emphatic in my talk, and I want to say to all of our young people that I hope they will never get the impression that because they fail to live up to the Word of Wisdom and other teachings of this Church there is any hatred in my heart towards them. I try to even love my enemies, to say nothing about the sons and the daughters of men and women who would readily give their lives for this cause. There is no section in all the Doctrine and Covenants from which I have quoted more often and that I have tried to live up to more perfectly than section one hundred and twenty-one, that wonderful revelation given to the Prophet of God while he was in Liberty Jail.

God bless you one and all, is my prayer, and I do bless you by the authority of the priesthood of the living God that I hold and in the name of the Lord Jesus Christ, Amen.

The Choir sang the anthem, "Great is Jehovah, the Lord," solo part by Sister Margaret S. Hewlett.

The benediction was pronounced by Elder Henry A. Gardner, president of the Palmyra Stake.

Conference adjourned for six months.

Prof. Anthony C. Lund conducted the singing of the Choir and Congregation at the Conference meetings.

Accompaniments and interludes on the great organ were played by Edward P. Kimball and Frank W. Asper.

Stenographic notes of the Conference were taken by Frank W. Otterstrom and Joseph Anderson.

JOSEPH ANDERSON,
Clerk of the Conference.

INDEX

Authorities Present	1
Authorities, Presentation of	118
Ballard, Elder Melvin J.	56
Benefits of conference, 56—Kingdom of Satan to be shaken, 57—A century of progress, 57—The hand of God manifest, 59—Growth of Church, 59—Hopeful of future, 60—Advice to Latter-day Saints, 61—Testimony of the truth, 61.	
Bennion, Elder Samuel O.	15
Bluth, Elder John V.	28
Callis, Elder Charles A.	13
Cannon, Elder Sylvester Q.	47
Guidance of the Holy Spirit, 47—Church advancement, 47—Priesthood activity, 48—Building construction, 48—Clarity of conscience, 48—A time of trial, 49—The power of true religion, 49—Abraham's willingness to sacrifice, 49—The Savior's great sacrifice, 50—Martyrdom of the Prophet Joseph, 50—Real values of life, 51—Development through sacrifice, 51—Tithing requires faith, 51—Tithing in other churches, 51—Faithful tithepayers generally employed, 52.	
Clawson, Elder Rudger	85
Testimonies thrill, 86—Progress reported, 86—The character of God's work, 86—Revelation explains, 87—More light given, 87—Duty to proclaim Gospel, 88—Responsibilities explained, 88—Quotes new song, 89—Bears testimony, 89.	
First Day, Afternoon Meeting	25
First Day, Morning Meeting	2
General Authorities Present	1
General Authorities of the Church	118
General Auxiliary Officers of the Church	119
General Officers of the Church	119
Grant, President Heber J.	2
Church expenditures, 2—Members spend million, 3—Statistics and other data compiled from the annual reports for the year 1931, 3—Church growth, 3—Social statistics, 4—Home owning urged, 4—Changes in stake and mission officers since last October Conference, 4—Lauds those dead, 5—Receives letter, 5—Malicious communications, 5—Denies charges, 6—"Mormons" lauded, 6—Integrity pleases, 7—Answers editor, 7—Challenges proof, 7—Asks for half column, 8—Attitude changes, 8—Seventy-fifth birthday celebrated, 8—Thankful for health, 8—Appreciative of love and confidence of saints, 9—Faith in the Gospel, 9—Strange evidence, 9—Intimate with Brigham Young, 10—Recalls last interview, 10—Greatness recognized, 10—Wanted	

large state, 11—Lauds predecessors, 11—Letter pleases, 11—Praised by millionaire, 12—Rejoices in good will, 12—Early persecutions, 12—Quotes poem, 13.	
Grant, President Heber J.	13
Grant, President Heber J.	46
Auditor's report, 46.	
Grant, President Heber J.	99
Tariff on copper, 99.	
Grant, President Heber J.	117
"The drunkard disappearing," 117—Prohibition meeting to be held in tabernacle, 117—Vacancies not to be filled at this conference, 118.	
Grant, President Heber J.	118
General Authorities of the Church, 118—General Officers of the Church, 119—General Auxiliary officers of the Church, 119.	
Grant, President Heber J.	120
Denounces falsehoods, 120—Favors law protecting savings banks, 122—Personal losses, 122—Latter-day Saints fulfilling the law, 123—The Gospel according to the vision, 123—Charity toward all, 124.	
Hinckley, Elder Alonzo A.	33
Hulterstrom, Elder Gideon N.	52
Ivins, President Anthony W.	81
First reference to use of money, 81—Temporal things, 81—The origin and development of man's occupations, 81—Professions arise, 82—Medium of exchange created, 82—Banking system developed, 82—Responsibility of the banker, 83—Man only unit, 84—How the depression may be overcome, 84—Chaos threatens, 85—Prays for wisdom, 85.	
Ivins, Elder Antoine R.	71
Jones, Elder Miles L.	19
Kimball, Elder J. Golden	77
Lund, Elder A. William	21
McKay, Elder David O.	61
Association with leaders an inspiration, 62—Christ the ideal, 62—Christ's Gospel a perfect plan, 62—Christ's Church a comprehensive plan, 62—Faith an anchor to the soul, 63—More faith needed, 63—Faith should be increased not undermined, 63—Principles to be approached from proper view point, 64—Principle of fasting applied to health, 64—To self-control, 64—An economic benefit, 65—The Church triumphant, 65.	
Mecham, Elder Leonidas DeVon	104
Merrill, Elder Joseph F.	112
Individual revelation, 112—Revelation to the Church, 112—Christmas greetings quoted, 113—How to win the favor of the Lord, 114—Causes of depression, 114—Unselfishness the cure, 115—Bank failures, 115—The Eighteenth Amendment, 116—The Lord's way best, 116.	

Moyle, Elder James H.	25
Richards, Elder George F.	37
Integrity of stake workers, 37—Need for improvement, 38—Satisfaction in being right, 38—Discharging our responsibility, 39—Sacrifice brings blessings, 39—Local Saints as missionaries, 40	
Roberts, Elder Brigham H.	92
Romney, Elder George S.	32
Rowan, Elder Charles E., Jr.	30
Second Day, Afternoon Meeting	66
Second Day, Morning Meeting	47
Sloan, Elder William R.	17
Smith, Elder David A.	106
Smith, Elder George Albert	41
Blessings follow obedience, 42—In the days of Noah, 42—The ancient inhabitants of America, 42—The result of disobedience, 43—The only remedy, 43—Comforts in abundance, 44—The cause and cure, 44—Our Mission, 45.	
Smith, Elder Joseph Fielding	89
As a reward of faithfulness, 90—All things spiritual with the Lord, 90—Power to choose for himself, 90—A temporal law, 91—A promise and warning, 91—Observance of the Sabbath, 92.	
Tadje, Elder Fred	54
Talmage, Elder James E.	100
Significance of motives, 100—Conference assemblies, 100—Actuality of religion, 100—Christ's affirmation of his divinity, 101—The revolt at Nazareth, 101—Predicted signs of the end, 102—Elijah's coming, 102—A specific instance of denial, 103—Signs of the time, 103.	
Third Day, Afternoon Meeting	99
Third Day, Morning Meeting	80
Welling, Elder Arthur	22
Wells, Elder John	108
Wells, Elder Rulon S.	66
Woodruff, Elder Elias S.	18
Young, Elder Levi Edgar	74



All Students of the Book of Mormon

WILL FIND THE BOOK

An Introduction to the Study of the Book of Mormon

By J. M. SJODAHL

To be mighty interesting and illuminating

"Some of the contents of the book has appeared in the IMPROVEMENT ERA and other Church publications during the last ten years, and friends have been good enough to say, repeatedly, that they would be glad to have those contributions in some form more convenient for reference. Acting on their suggestion, I have collected some papers previously published and others that now appear for the first time, and respectfully submit them in this form to the public. In doing so, it is my sincere prayer that the testimony here offered may be of benefit to the reader, and especially to honest seekers after the truth."

Price \$3.50

Sunday Night Talks by Radio

In answer to an insistent demand the 1930 series of L. D. S. Radio Addresses given by Dr. James E. Talmage has now been issued in regular book form under the title of "Sunday Night Talks By Radio." It is printed on a good grade of book paper from type especially set for this edition, and durably bound in beautiful marbled cloth.

This book will make a beautiful as well as practical and useful addition to the library of any member of the Church. It will be especially valuable to missionaries or prospective missionaries.

Price \$1.50 Postpaid

Send your order now to the

Deseret Book Company

"The Home of Good Books"

44 East on South Temple Street

Salt Lake City, Utah

A veritable epic of empire-building

The Life Story of Brigham Young

By SUSA YOUNG GATES AND LEAH D. WIDTSOE

WITH A FOREWORD BY HONORABLE REED SMOOT

"This book presents the life story of a New England cabinet-maker, who, well into his thirties, entered upon a career that made him an empire-builder of the West; the founder of a hundred cities; the governor of one of the territories of the United States; and one of the outstanding figures of the nineteenth century."

Thus does Senator Smoot begin his enthusiastic foreword to this notable biography. "A graphic, gripping story," he terms it, and every reader undoubtedly will agree with his definition of this life of the indefatigable, indomitable Brigham Young, which was written by one of his daughters and her daughter. The entire record of the great Mormon leader is unfolded from his birth in a little Vermont town to his death at the age of seventy-seven as head of the church, the success of which was due to his courageous and arduous leadership.

A Special Edition. Beautifully and Substantially Bound in Cloth.

Price \$2.50

HAVE YOU EVER READ

THE BOOK OF ABRAHAM

as contained in the Pearl of Great Price? A vivid story of the creation of the earth, and a wonderful description of the constellations in the vast expanse of the heavens.

Buy the PEARL OF GREAT PRICE now, and read what Abraham wrote.

Price 50c

Deseret Book Company

44 East on South Temple Street

Salt Lake City, Utah